

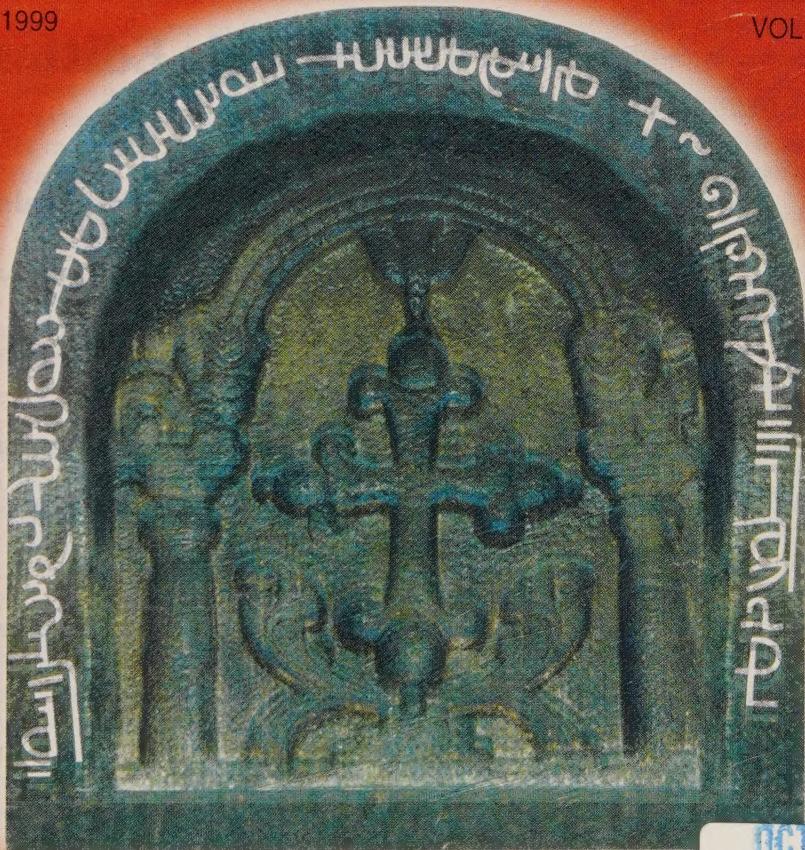
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# CHRISTIAN ORIENT

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## SPIRITUALITY

### EDITORIAL

ECCLESIAL CHARACTER OF CHRISTIAN ETHICS IN THE LIGHT OF THE CELEBRATION OF THE LITURGY

Paulachan Kochappilly CMI

LIFE AND GLORY LOST THE SPIRITUAL THOUGHTS OF MAR APREM OF NISIBIS ON THE FIRST SIN

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PROBLEMS AND ISSUES IN THE STUDY OF THE SYRIAC CHANT TRADITIONS OF SOUTH INDIA

Joseph J. Palackal

BOOK REVIEW, NEWS

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# EDITORIAL

## THE RELEVANCE OF THE FATHERS OF THE CHURCH

The period between the second half of the first century and the first half of the eighth century comprises the time of the Fathers of the Church. A theological analysis and doctrinal interpretation of the christian literature of that early stage of Christianity is what we call patristics. A Listorico literary study of the life and works of the Fathers will be patrology. What relevance is there for the study of the Fathers today?

The biblical foundation of Patristic theology is universally accepted by Christians. The Christological interpretation of Old Testament in the light of the New Testament in a highly pastoral ambience is noteworthy. The exegetical approach of the Fathers is sometimes a guide for theology even today. Christ is the only subject and object of scripture and salvation history. The dogmatic theology of the Fathers as men of the undivided, universal, apostolic, original Church has tremendous ecumenical significance. While confessing their faith the Fathers kept up a progressive and dynamic Christ-experience and apostolic tradition.

Liturgy of all the Churches developed through the writings of the Fathers. They preserved the essential *kerygma* of apostolic tradition through the development of a liturgical mysticism. The catechetical literature of the Fathers reveals scriptural, moral, dogmatic, liturgical and sacramental dimensions. Pre-baptismal catechesis along with post-baptismal or mystagogical catechesis developed in a missiological direction.

Another attractive feature of the writings of the Fathers is the simplicity of the young Church oriented towards unity and universality at the same time. As the teachers of the universal and one Church these Fathers were the prophets of Church unity. This underlines the study of partistics and ecumenism in the proper sense. The Church left by the postles was going to face non-Christian and often anti- Christian world. But the Fathers served as mediators of revelation to such a world without watering down the purity of Christian doctrines. Fathers invented new terminologies and redefined the pagan ones. They never paganized the Christian faith. Instead they christianized the pagan world and gradually a Christian culture began to emerge. Judeo- Christianity was gradually hellenized. But this universal vocation of Christianity was always based on Judeo-Christian theological roots.

Liturgical feasts, prayers, canon law, monastic movements, different branches of theology such as study of Bible, sacred history, Trinitarian views, Christology, Ecclesiology, mysticism, etc. flow and develop from the writings of the patristic period. The prayer - experience of the Fathers nourished their theology which in return enriched their prayer life. The pastoral concerns of the Fathers in theologization is a golden rule for theologians even today. So too the mystical thrust of their theology. Naturally a return to the sources means reading the Fathers and re-discovering the apostolic tradition written in scriptive and oral in Tradition. Renewal of the Church means a re-discovery of the treasures of the patristic period.

The article of Dr Mathew Paikatt 'Life and Glory Lost', in which he examines the spiritual thoughts of St Ephream on the first sin is an example of how a Father of the Church can be studied. Rev. Fr Paulochan Kochappally explains the ecclesial character of christian ethics and elucidates how it is expressed in the celebration of Syro-Malabar Qurbana by analysing its different parts. The third article " The Problems and Issues in the Study of Syriac Chant Tradition of South India" is an interesting research into Syriac chant traditions of India which is a constituent element of the St Thomas Christian spirituality. The author Rev. Fr Joseph J. Palackal CMI is recognized mucisian and PhD candidate in the City University of New York. The version of this article was presented in the Syriac Symposium III at the University of Notre Dame, Indiana (USA) on June 19, 1999.

# ECCLESIAL CHARACTER OF CHRISTIAN ETHICS

## IN THE LIGHT OF THE CELEBRATION OF THE LITURGY

### Prologue

There is no sense to ethics in the absence of a community, whatever its nature and scope may be. It is the communion of persons that constitutes a community.

A sense of community is taken for granted in any discussion on ethics, for it matters in making judgements<sup>1</sup>. To discover a people's sense of community, it is enough to visit their living ethos.

And the ethos of a people unfolds itself in a special way in and through their diverse celebrations. An analysis of celebrations, therefore, will not only disclose but also verify the genuine ethos.

When the members of a community are conscious of and serious about its ethos, then they discover the sense of community, and consequently they think, speak, and act accordingly. If it is so, then the ethos of a community proposes a definite guideline for its ethical living, too.

In the light of these above general pre-

suppositions regarding ethics, the *first part* of this paper makes an attempt to delineate the essential nature of the Christian ethos. Then, the *second part* concentrates on the Divine Liturgy as the celebration of the ecclesial ethos of Christians.

### 1. The Essential Nature of the Christian Ethos

To get hold of the core of Christian ethics, one has to return to the source of Christian life itself. The life of a Christian begins with the sacrament of Baptism, at the baptismal fountain, through which one is regenerated in Christ through the Holy Spirit for God. An introduction of the believer to the communion of the Triune God takes place in the celebration of the sacrament of Baptism. It marks the believer's covenant with God. Now onwards, the new-born Christian is not alone, but participates in and is integrated into the communion of the most Holy Trinity. She or he becomes a child of God in the Son, the true image of God. Through Baptism the

1 In the context of our secular pluralist culture, H. L. Smith makes an insightful observation into the ethical situation of our times. He writes : "Our most severe impairment in a secular pluralist society, however, lies in the absence of a *sensus communis*, which - according to Alasdair MacIntyre, Bernard Williams, and others, - is a precondition to the capacity for judgement." *Where Two or Three are Gathered. Liturgy and the Moral Life* (Cleveland, Ohio: The Pilgrim Press, 1995) 95.

believer is restored to the image and likeness of God that was otherwise tainted and not vivid. As a consequence, the faithful confess and profess their filial relationship to God the Father. They rediscover freedom in their self-surrender to the Father, just as Christ on the cross. For them, to live is Christ, because He reveals the true self of human beings, the divine in the human.

### 1.1 A Communion with the Triune God and the Body of Christ

One who is re-born in Christ through the Holy Spirit is incorporated into the Church, the Body of Christ. It is yet another incorporation of the believer into the communion of the people of God, chosen in Christ. Through such integration into the Body of Christ, the believer declares that she or he is no longer lonely, but belongs truly and totally to the whole Body of Christ, the Church. As a result, every member of the Body acts according to the prompting of the Head, the Christ.

The insertion of a believer into the Holy Trinity and the incorporation into the mystical Body of Christ, the Church, are not different moments in the life of a person. It is happening simultaneously. It is an ineffable mystery. As a believer is initiated into the Paschal Mystery of Christ through the sacrament of Baptism in the Church, so she or he becomes a partaker in the life of the Holy Trinity and a constitutive member of the Body of Christ, the Church. Now onwards, a believer is no more in isolation, but in relation with Christ and His Church,

through which one is related to the Godhead and to the world. A believer, through Baptism, affirms her or his association with everyone and everybody in the world. The former alienation and loneliness from God, fellow beings and creation are replaced with a definite affiliation and oneness with God, fellow beings and creation through Christ, the eternal everlasting Word, in and by whom everything is designed and towards whom everything is marching.

### 1.2 A communion of Filial Dignity and a Corresponding Relationship with Everybody

Such a regeneration of a believer in Christ through the Holy Spirit for God and the people through Baptism puts the person in the correct perspective and context of a community, wherein the believer recognises the worth and dignity of every being. This is a perspective towards life. It is a gift and a challenge that one enjoys and is enjoined in through her or his belief in Christ, for the image of Christ can never be imagined in isolation or in alienation from God, fellow beings and creation, rather always in relation and communion with God-humans-creation. However, it is to be borne in mind that Jesus revealed His essential nature of being-in-communion-with God-humans-creation through being a member of a community. Naturally, this icon of Christ becomes a privileged and characteristic image of every Christian, for the believer inherits also the filial relationship to God, though an adopted one.

The filial transformation of the faithful necessitates having closer and deeper bonds of relationship with God and the world, not artificial but real. It is their initiation into the divine life through baptism which leads them to the understanding of *being-one-with- the-One*. It is their confession that constitutes a *covenant*. It is their belongingness to Christ that builds a *community*. It is their filial relationship with God that forms a *family*. It is the Spirit that makes them into a *Body of Christ* and keeps them *alive as Bride of Christ*. All these changes indicate a transformation: a transformation of persons into a *being-in-communion with Christ in the Spirit for God and His people and creation*. Ultimately, transformation is a call to be and to belong to a life-giving and life-sustaining community. Hence, this community shines forth as a sign and symbol of eternal life.

### 1.3 The Community of Communion as a Privilege and a Promise

For the Church, to shine forth as a community of eternal life is a life-long privilege and promise. It is a privilege, because the community of believers is entrusted with such a precious programme of being in communion with God and the world in Christ through the Spirit. It is a promise, for it has to continue to be a sign and symbol of life eternal till the end of time, after the fashion and according to the will of its Head.

Through the sacraments, the Church dispenses her task of being the sacrament of eternal life in the world. She sees that her children grow and mature in the

divine life as they grow and mature in the divine life as they grow and mature in age. Each and every sacrament of the Church is an ecclesial act together with its Lord towards a greater incorporation of the believers into the Body of Christ and deeper participation in the life of Christ.

The sacrament of the Eucharist regularly enriches and empowers the believers with life at its source. While the faithful celebrate the Divine Liturgy, which is a corporate act of the Christian community, they not only draw the divine life from the living water, but also they imbibe the spirit of life. That is to say, they understand the mystery of life closely connected with loving, giving, serving and sacrifice, for the mystery of Christ depicts the mystery of life pre-eminently. Accordingly, the sacrament of the Eucharist enables the believers to model their life, in the measure they understand life and in the measure they appropriate it from the mystery of Christ that is celebrated.

This cordial understanding and appropriation of the life of Christ through the sacraments facilitates the believers to be a sign of eternal life on earth on two accounts. Firstly, the believers themselves become aware of *what they are and what they have in common as they assemble together in the name of the Lord and at His Command*. As they celebrate the Mystery of Christ, the believers realise their call and renew their life with the life of Christ. It is nothing less than a re-evangelization of the believing community to be equipped with that which is essential

and fundamental to Christians. Secondly, having renewed their life in Christ, the believers, both on a collective and an individual level, are able to bear witness to the life they have in them. Practically, at this stage, the community becomes the messenger of the divine life.

In such a way, through active participation in and the corporate celebration of the sacraments, in general, and through the celebration of the Eucharist, in particular, the believers bear witness to their oneness in the Lord and their mutual belonging as members of the same Body, the head of which is Christ.

#### 1.4 To Belong to Christ is to Belong to His Body

This is a basic experience of a Christian: to belong to Christ and to belong to His Body, the Church. For the believers, all other belongings have a meaning and significance in the context of and in reference to the foundational belongingness to Christ and His Church. That is to say, as one is initiated into the Mystery of Christ, so is she or he incorporated into the Body of Christ, the Church. Moreover, the participation of the believers in the Mystery of Christ and in the history of salvation takes place *in the context of the Body and in the building up of the Body*. The Body, the Church bears testimony and gives expression to the Mystery of Christ in the here and now. In other words, Christ the head directs the members of His Body, the Church, through the living and life-giving Spirit, in spite of all the historical limitations and weaknesses that the

Body encompasses. This is evident in the fact that every sacrament in the Church, beginning from the sacraments of Initiation, takes place in the context of the Church and contributes to its up building. It means that as one belongs to Christ, so also one unites with the Church.

Therefore, for a believer, life in Christ in His Body is the core of her or his being. It is the call of a Christian: *to be in Christ while being member of His Body*. Simultaneously, it reveals the call and the challenge of a Christian. But, there is no other way of being a Christian. The Christian is one who finds her or his existence in the community of believers belonging to Christ in His Body. Thus, the Body of Christ is a fundamental characteristic of Christian belief and living. Though the incorporation and integration of the faithful to the Body of Christ is a reality through the gift of the Spirit of Christ, it is to be nurtured and strengthened through continuous conscious calling to mind and acted upon accordingly. It is by being a member of the Body that a believer comes to terms with her or his special gift of being called and anointed to be a sacrament of Christ for the here and now, both collectively and individually. In this perspective, the Church is worthy to be called the Body of Christ, for the body communicates what it holds as precious and what one lives, which in this context is nothing but life in Christ.

The experience of a believer in the Body of Christ, hence, forms the core of

her or his Christian ethos. Pauline confession is powerful in calling to mind what this ethos means: "I no longer live, but Christ lives in me" (*Gal 2, 20*). In the same letter, explicating the wider implications of belief in Christ, St. Paul exhorts: "for you are all one in Christ Jesus" (*Gal 3, 28*). In taking together these two confessions, the core of the Christian ethos comes to the forefront, both in its personal and ecclesial dimensions. It also explains the mystery of the Church, for from the moment one lives in Christ she or he lives in communion with all who belong to Christ. When a believer lives in Christ, it is needless to say that she or he enjoys the communion with all that Christ belongs to. Since Christ is the sacrament of the Triune God, through life in Christ the faithful are initiated into the mystery of the Trinity, and, as a consequence, they participate in the life of the most Holy Trinity.

### 1.5 The Christian Ethos: A Call to be in Communion

The communion of the faithful indicates the ethos of Christians, which has its centre in Christ; and by virtue of Christ the Christian ethos participates (is rooted) in the mystery of the most Holy Trinity; and in the Spirit the Christian ethos stretches and expands to the end of the ages and to the corners of the world through the mystery of the

Church, the sacrament of Christ, His Body. As one belongs to Christ, so she or he participates in the life of the Trinity and becomes a living member of the Body, the Church, for all these belong to the one and the same Mystery and the growth takes place simultaneously and spontaneously.

Indeed, the Christian ethos, therefore, is a call to communion, a communion of blessing to be lived out. Such communion is at the heart of Christian living and the core of its ethos. At the root of the Christian ethos, there is a privileged and challenging call to communion. And this is what it means to be ecclesial, a people *elected and anointed to be ever in communion with the most Holy Trinity and in communion with all that belongs to Christ in His Body as a sacrament of wholeness in the world*<sup>2</sup>. This communion constitutes the characteristic of Christian ethics, for the ethos of Christians springs from its deep communion with God and contributes to the expansion of the mystical Body of Christ. It is primarily a call to live a life of communion -*a communion with the Triune God and a communion with the Body of Christ*.

### 1.6 The Ethical Import of the Ecclesial Existence

As the communion of the faithful is ecclesial, so also it is sacramental. As Christ, the sacrament of the divine in the

<sup>2</sup> The Christian ethos is an experience and a question of 'moving and having our being in Christ'. A similar echo of the Christian ethos is recorded in the Acts: "In Him we live and move and have our being" (*Acts 17,28*). This is the truth of Christian living: having being in Christ and living in His Body, as His Body.

world revealed the presence and grace of God, flowing out of His oneness with the Father and the Spirit, so the Church, the sacrament of Christ in the world, is called to bear witness to and make present God, through her members emerging from her communion with God through the Son in the Spirit. As a matter of fact, the Church can communicate the presence of God, only when and to the measure the members of the Body remain in union with the Head, the Christ. This particular communion of the faithful further elucidates the mutual relationship between being ecclesial and sacramental. The Church can be sacramental only in so far as its members live their ecclesial life - *a life characterized by the call to live in communion with God through the Son in the Spirit*. When the members of the Body are united with their Head, *they become a living, loving, forgiving and life-giving presence of God in the world, just like Christ the Saviour to the world*. This understanding of the ecclesiality and sacramentality of the faithful leads to the following conclusion: *As the Body of Christ is ecclesial, so is it sacramental; as the communion, so is the communication*.

From the ecclesial point of view, the task of Christian ethics is none other than *to be in communion and to communicate the communion*, in its manifold spheres of life and activity. To be in communion, fundamentally, refers to the believers' communion with God through Christ in the Spirit. Consequently, yet simultaneously, it is a communion with the Body of

Christ, the Church through which the faithful experience communion with the whole creation. From a lived communion, the centre of which is Christ, the believers communicate the roots and fruits of their experience through their daily life, in and through their thoughts, words and works. In this context, Christian ethics is nothing but a manifestation of the experience of Christian life in the Body of Christ. In other words, the role of Christian ethics is to assist the faithful to be a sacrament of God's living and loving presence in the world; to be in constant communion with the Lord and to let it bear fruit in daily life.

In the light of the above discussion, it is clear that the basic Christian ethos is characterized by its ecclesial nature, which consists in a call to be in communion with the Lord and to live a life of communion like that of Christ. At this juncture, it is fitting to scrutinize the role of the celebration of the Liturgy in making the Christian ethos alive and leading the faithful to a transforming ethical practice of decision-making. This communion with the Lord presupposes a togetherness of the faithful with the Body of Christ. It helps towards the further building up of the Body in a manner that is commensurate, a body that communicates the communion with the Lord; a sacramental sign of God's living and loving, forgiving presence in the world. Therefore, the next section of this article will be an inquiry into the celebration of the *Qurbana* in highlighting the ecclesial character of Christian living.

## 2 The Divine Liturgy as the Celebration of the Ecclesial Ethos.

The celebration of the ecclesial existence of a Christian begins with the sacrament of Baptism. It is through the sacrament of Baptism that the faithful are restored to the life of communion with the most Holy Trinity. It is through the same sacrament that believers participate in the divine life of the Triune God, of course, through the merit of the Paschal Mystery of Christ. The believers through their commitment to the new life in Christ become the members of His Body as well. It is at the fountain of baptism that one is initiated into the Mystery of Christ and, consequently, into the mystery of the Church.

It is true that every sacrament in the Church springs from its ecclesial nature and adds towards its further enrichment and growth. The whole of the celebration of the *Qurbana*, from its commencement to its conclusion, is an ecclesial act par excellence. The gathering together of the believers in the name of the Lord at His command to commemorate His memory depicts marvellously the

ecclesial nature of Christian life. Every moment of the celebration of the *Qurbana* manifests its ecclesial character pre-eminently. The moment of dispersal is also highly ecclesial, for the believers disperse with a renewed ecclesial consciousness, compelling them to commit themselves totally to the Lord as a sacrament in the world.

However, in our present approach to the topic, we limit ourselves to the examination of a few progressive moments<sup>3</sup> of the celebration of the Divine Liturgy, the *Qurbana* according to the *Syro-Malabar* Rite of the St. Thomas Christians of Inda<sup>4</sup>. The focussing on some of the moments of the celebration should not lead one to the conclusion that other moments are less important. On the contrary, these moments may serve as lenses through which we can better situate the importance of every moment of the celebration.

### 2.1 The Eucharistic Gathering as an Ecclesial Act

The gathering of the faithful for the celebration of the *Qurbana* in itself is an eloquent expression of the ecclesial consciousness of the believers. It is their con-

3 Another important and interesting area of reflection will be the different images used in the celebration of the *Qurbana* in order to enter deeper into the mystery of the ecclesial ethos of Christians. For example, images such as "the Sheep of the flock", "the Bride of Christ", "the people of God," etc.

4. Though every sacrament is a marvellous manifestation of the ecclesial nature of Christian life, the celebration of the Eucharist, the Divine Liturgy, is the source and summit of Christian life. Besides, it is the sacrament that a believer can celebrate more often than any other celebration. Moreover, the ecclesiality of the Christian life is more visible and accessible in the celebration of the Eucharist than any other sacrament. In the early Church, the sacrament of Initiation included the sacrament of the celebration of the Eucharist. To be accurate, the Eucharist was part of the initiation; the culmination of the initiation. *The Catechism of the Catholic Church* has reiterated the practice for the use in the Church.

sciousness of *being one with the Lord* and being called to be one in the Lord that motivates the faithful to gather in the temple of the Lord. It is their belief in being chosen, redeemed and reborn in the Lord that draws them together within the sanctuary of the Lord. It is their awareness of the command of the Lord, according to which the believers gather around the altar. It is their desire to remember, review and renew the memory of the Lord that directs the faithful to assemble in the name of the Lord. It is their regard for the ecclesia that moves the believers together into the presence of the Lord. It is their consciousness of being the members of the mystical Body of Christ that draws them together under its holy Head, the Christ.

Undoubtedly, the faithful look forward to the existential experience of the community and they give expression to the ecclesial reality: *to be in communion and to communicate the communion*. It is their hope to praise and thank God as a body through Christ in the Spirit that brings the assembly into the house of the Father for the Eucharist. It is their confidence in the Lord that guides the believers to the offering of their life with the mystery of Christ. It is their trust in the mercy of the Lord that leads the faithful to approach the mystery of forgiveness and eternal life. It is their inner thirst for reconciliation that gathers them together for the Liturgy. It is their desire and need

to celebrate the Christian life as children of God that attracts the faithful into the house of the Father, awakened by their ecclesial call from the Father in the Son through the Spirit.

Many of the above - mentioned postulates are summarily painted and proclaimed in the opening hymn of the *Qurbana*. The opening verses<sup>5</sup> of the Eucharistic celebration according to the Syro-Malabar Rite run as follows:

- C. In accord with the command of the Lord  
Bequeathed on the feast of the Passover;  
In His holy Name, let us gather together  
And offer this sacrifice in a real concord.
- R. Come, in Him let us be truly reconciled.  
Thus prepare a new and acceptable altar;  
As a gesture of our love for our Master  
Make this Offering before Him in deed.

These verses not only set the ground-notes, but also establish the goal of the assembly in clear and distinct terms. As the ecclesial consciousness of the believers is vivid in these lines, so also is the sacramental existence they share in common through the command of the Lord. Likewise the ecclesial note characterized by the corporate act of the faithful as they gather for the celebration of the *Qurbana*. Thus, the very gathering becomes sacramental and it presents a convincing symbol of the believers being-called-to-be-in- communion and to communicate the communion that they have with the Lord.

<sup>5</sup>"C. Let us begin this *Qurbana* in accordance with the command given to you. R. We do this in accordance with the command of Christ." *The Syro-Malabar Qurbana. The Order of the Raza (=Qur)* (Ernakulam: Syro-Malabar Bishop's Conference, 1989) 1. What is cited in the text is a translation of the hymn found and sung during the liturgy of the Syro-Malabar *Qurbana* in the native language, Malayalam, of the Thomas Christians of India.

## 2.2 The Introductory Rite as an Entrance into the Ecclesial Existence

Being conscious of the ecclesial act, the consciousness of which the faithful have renewed through their coming together and remembering the command of the Lord, they are now being reminded of their ecclesial existence, and consequently, their sacramental task. The ecclesial existence of the believers, as the Body of Christ, is characterized by *the glory they render to God through establishing peace on earth and ensuring hope to human beings*, for this was the good news that was announced at the birth of the Lord Jesus Christ. It was what the people recognized in Jesus. If it were so with Jesus Christ then the primary task of Christians as the Body of Christ is *to glorify God the Lord of all and to establish peace on earth and extend hope to human beings*.

The assembly is reminded of its ecclesial existence through the representation of the Angelic hymn in the Enarxis of the *Qurbana*. As the priest announces: "Glory to God in the highest," so the assembly in one voice gives consent saying "Amen". It is repeated three times, enabling the faithful to enter into the mystery of the Incarnation. Then, the priest proclaims: "And on earth, peace and firm hope to men in all times for ever

and ever," to which the assembly cries aloud together: "Amen." When this hymn is sung in the *Qurbana*, it is more experiential and a rehearsal of the ecclesial dimension of the faithful, for as the priest chants the first part of the hymn so the assembly responds with the rest in concordance.

Whether the hymn is sung or recited during the celebration, the believers are reminded of their ecclesial existence and its fundamental exigencies. While the hymn is a symbolic and immediate revelation of the mystery of the Incarnation to the celebrating assembly, it is also an invitation freely accepted to live the mystery by giving expression to the ideals expressed in the hymn. Indeed, to give glory to God and establish peace on earth and bestow hope to human beings were the essential goals of the Incarnation as enshrined in the angelic hymn. In fact, the entire mystery of salvation in Jesus Christ is in some way or other summed up in this hymn. Because the purpose of the Incarnation was to redeem the world through radiating the truth of human beings and to restore their wholeness through recovering the image and likeness of God. In Jesus, the faithful identify the truth of their being and becoming. In His divine -human image, they contemplate the glory of God. In His loving and serving image,

6. It is of interest to note the interrelationship between giving glory to God and establishing peace on earth with hope given to human beings. In and through giving glory to God, it is natural and logical that we discover peace on earth and give hope to human beings. To put it differently, we behold the glory of God when peace reigns on earth and people live with hope. Through rendering glory to God, the worshippers regain a holistic view of everything and everybody in the world. This perception of the world, humans and God enables the faithful to work for the will of God, whom we worship. Indeed, a transformation takes place in one's being, as one worships God in Christ, who is the message and messenger of love and peace on earth.

they behold the peace of and for the world. In His suffering and glory on the cross, the believers retain their hope.

As it is evident, for the believers Christ is the glory of God and he wished peace on earth and imparted hope to human beings<sup>6</sup>. If this is so, it is logical for the faithful to follow the path of Christ, for in Him they behold their genuine image. Therefore, in this sense, it is a prerogative for the disciples of Jesus to glorify God; to establish peace on earth; and to bequeath hope to fellow human beings. This is their ecclesial task. This is the meaning of their sacramental presence in the world. This is the ethical standard of their everyday life. And it is quite fitting that the celebrating community directly comes in touch with their ecclesial privilege and challenge in the celebration of the *Qurbana*. It is a privilege, for they are daughters and sons in the Son praising and glorifying God the Father; for they share in the peace and hope that Christ has bequeathed to the world. It is a challenge in the sense that the believers, as children of God, have to glorify God through establishing peace on earth and giving hope to human beings. In other words, the challenge is immanent in the very privilege of being ecclesial - being made in the image of God and radiating and restored it in the image of Christ.

### 2.2.1 The "Our Father" "as an Experience and Expression of the Ecclesial Ethos

Following the recapitulation of the angelic hymn, the assembly of the faith-

ful spontaneously cries out together the prayer Jesus taught His disciples, with certain liturgical embellishments, coherent with the ecclesial priorities of the believers. Having been convinced of the privilege and challenge for the believing community communicated through the angelic hymn, the faithful straight away begin to glorify God in His assembly, joining the choirs of earth and heaven. While they praise the Lord God of all, the believers plead to God for His kingdom to be established on earth, a community of communion on earth, a sacramental sign of the Trinitarian communion, where His Name will be hallowed and where His will be done. Through such an invocation coupled with the glorification of God, the assembly is affirming that it is capable of establishing peace on earth and extending hope to human beings. All that the community is preoccupied with is in hallowing the Name of God and invoking God for His community, where there will be a proper contemplation of the grandeur of His glory. This gives a clear indication of the fact that when there is the contemplation of the mystery of God in creation, peace and hope flourish on earth. And where there is contemplation of the grandeur of God's glory, there the glorification of God is spontaneous; and where there is the glorification of God, there truth, goodness and beauty prevail; and where there is truth, goodness and beauty, there peace and hope reign supreme. Thus, through the glorification of the Father, the faithful fulfill their challenge to be ecclesial or sacramental on earth.

Yet another ecclesial aspect of the prayer of the Our Father is the freedom of the children of God that the faithful experience. As the faithful are regenerated as daughters and sons in the Son, the faithful experience their oneness and communion with God the Father. Therefore, in one voice and with one heart, they invoke God "Our Father." It is a highly ecclesial experience and an expression of their communion with God in the Son through the Holy Spirit. Every ecclesial existence springs from the foundational communion that the believers enjoy with the communion of the Trinity. This basic communion is acclaimed during the prayer of the *Our Father*, for it is the Spirit of the Lord Jesus Christ who abides in the faithful that inspires and enables them to call God, "Abba." So, every time when the faithful pray this prayer, they experience their closeness with the Triune God and oneness among themselves. Naturally the believers deepen their ecclesial awareness when they pray the Our Father. Consequently, a desire to communicate the communion is also normal. Hence the assembly desires its daily need to be fulfilled; it requests to be delivered from every evil that hinders the reign of God in the community on earth. The congregation closes the prayer of the *Our Father* with the same *qanona*, with which it was commenced: "Our Father in heaven, hallowed be your name; your kingdom come; holy, holy, holy are you. Our Father in heaven; the heavens and earth are full of the grandeur of your glory. Angels and men cry out to you: holy, holy,

holy are you" (Qur2). This liturgical addition to the *Our Father* beautifully represents both: the ecclesial communion with the holy God and communion with the entire creation in adoration rendered to God.

### 2.2.2 The Weakness and the Strength of the Ecclesial Community

Though there is an indirect indication of the inherent weakness of the members of the community in the prayer of *Our Father*, it becomes crystal clear in the prayer that follows it. The prayer begins with these words: "In your compassion, O Lord, our God; strengthen us who are weak" (Qur 3). An existential picture of the *ecclesia* is available in these words: it is weak but strong. It is weak in itself, but gains strength in the compassion of the Lord. This awareness of the assembly adds towards a lively life of faith: to be with the Lord in order to be strengthened in their weakness and to be for the Lord in order to be ecclesial in the world.

There is no confusion with regard to the nature of ecclesial existence. The congregation is there to praise, adore, glorify and worship the most blessed Trinity through which it can be a sacramental sign on earth. Another oration for the same occasion, but for use on ferial days, paints the objectives of the Mystical Body of Christ squarely: "May the adorable and glorious name of the blessed Trinity, be worshipped, glorified, honoured, exalted, confessed and blessed in heaven and on earth, at all times" (Qur 4). Once again, the dynamics of peace and hope are affirmed: *con-*

templating and worshipping the most blessed Trinity become channels in establishing peace on earth and hope to human beings.

### 2.2.3 The Rendition of the Psalms as a Reiteration of the Ecclesial Mission

In the celebration of the *Qurbana* the Psalms have their proper place. The singing of the Psalms brings the long-lived tradition of the community of the people of God to the fore. As it is obvious from the Psalms, the tradition of the people of God consisted in singing the marvelous deeds of God so as to remember the faithfulness, loving kindness and justice of God and to remain as a covenant community. For example, take the following verses:

"Every day will I bless you,  
and praise your name for ever.  
Great is our Lord, and highly praised:  
And set forth your mighty deeds.  
And they shall tell of the splendour  
of your majesty:  
Let your servants, O Lord, praise you:  
And let your just ones glorify you.  
The Lord is faithful in His words:  
And just in all His deeds" (Qur 4-6).

What impresses in the Psalms is the glorification of Yahweh and the confidence that the people have in His providence, which pave the way to prosperity and hope. Now, the Eucharistic assembly joins the Psalmist and shares in the common experience of the people of God: "Blessed is he whose help is the God of Jacob, and whose hope is in the Lord the God" (Qur 6). The striking aspect of the Psalms, in connection with the ecclesial nature of Christians, is its

emphasis on the praise and thanksgiving rendered to God for the wonderful deeds of Yahweh, both in creation and redemption. It is the thankful remembrance of God and on account of His covenant that the people of God organize their life and live in harmony on earth. Whenever they forgot to remember the works of Yahweh with gratitude, they were driven away from their land and prosperity. Whenever they thought of Yahweh with thankfulness, they inherited land and were assured of peace and prosperity together with His presence. The stories of captivity and subsequent deliverance explain the importance of remembrance in constituting a covenant people. Truly, Christians, too, cannot be ecclesial and sacramental without glorifying God through thankful remembrance of the Paschal Mystery of Christ. Beyond any doubt, the celebration of the *Qurbana* is the fitting commemoration of the Mystery of Christ, by which the faithful are re-membered to the Mystical Body of Christ. Precisely, the aspect of thankful commemoration is obvious in the oration that follows the Psalmody: "for every help and grace that you have given us, for which we can never repay you enough, may we thank you and glorify you unceasingly in your church, crowned like a spouse and full of all help and blessing" (Qur 11).

### 2.2.4 The Hymn of the "Lord of all" as an Ecclesial Confession

In continuity with the singing of Psalms, the assembly, now, praises the Lord of all and glorifies Jesus Christ for its integral salvation. As soon as the

Christian community remembers the deeds of Jesus Christ in saving and preserving life, it feels further "bound always to thank, adore and glorify" the Lord. An existential ecclesial confession is accessible in this hymn of prayer, always integrating and expanding the life of the faithful in Christ. A life of Praise, thanksgiving and glorification of God in Christ through the Spirit becomes the hallmark of Christian existence, necessarily and fundamentally ecclesial in character. Since the believers belong to the Mystical Body of Christ, they cannot but praise and thank the Lord. By the very fact of who they are the members of the faithful are called to lead a life of praise and thanksgiving.

Bearing in mind the privilege and challenge of praising God, the deacon invites the entire assembly: "Raise your voice, all you people, and praise the living God" (Qur 12).

Immediately follows the *Trisagion*, whereby the congregation glorifies the Lord and pleads for the mercy of the Lord. A style of praising the most blessed Trinity and asking pardon from the Lord is congruent with the ecclesial existence of the faithful and their consequent confession.

### 2.3 The Listening of the Word of God towards an Ecclesial Fitness

Coming to the liturgy of the Word, it is a special occasion to be illumined with the sweet voice of the Lord's life-giving and divine commandments, through which the faithful may gather "fruits of

love and hope and salvation which are beneficial to the soul and the body" (Qur 15). The purpose of all these fruits gathered from the life-giving commandments is to "sing constant praise" (Qur 15).

Pointing to the cleansing of evil thoughts and walking on the way to eternal happiness, the *turgama* presents certain important guidelines. For example, we read: "Cleanse your heart and become like little children that you may be heirs and dwellers of the heavenly kingdom" (Qur 16). It presents a solid biblical appeal for conversion and gives a chance for a fitness test to be ecclesial in the world. In cleansing the heart and becoming like little children, the faithful become fit in realizing the ecclesial life and sharing it with others.

The blessing formula used to bless the deacon is worthy of special mention, for the ecclesial dimension of a Christian is beautifully painted herein. "May Christ make you wise by his holy teaching and make you a true mirror for those who hear from your life the words of his doctrine through the goodness of his grace" (Qur 16). This prayer reveals the reality of every Christian: *to be a mirror of Christ - to live in Christ and to live like Christ*. In fact, *to be in Christ and to like Christ is the ecclesial privilege and challenge*, two sides of the same coin.

In the prayer said by the priest before the proclamation of the Gospel, there is a splendid reference to the foundation of the ecclesial reality of a Christian, which is to be sought and found in the image of God. The oration runs as

follows: "O Christ, splendour of the glory of your Father and image of the person of Him who begot you; you did manifest yourself in a human body like ours and did illumine the darkness of our mind by the light of the gospel" (Qur 18). In Jesus Christ, the faithful encounter the glory and image of the Father. Christ reveals the worth, dignity and destiny of human beings who are shaped in God's image, hence the glory of God. Besides, Christ illuminates the minds of the faithful with the light of the gospel *to recognise their true image and to be God's glory in the world*. In this manner, the Word of God dispels the darkness and unfolds the truth regarding the life of the faithful to be a fitting image here on earth.

## 2.4 The Prayer of the Faithful as a Manifestation of Ecclesial Significance

The prayer of the faithful (*karozutha*) depicts different aspects of the ecclesial existence and significance of the faithful in the world. Though we do not intend to go into details of the *karozutha*, we may cite one or two prayers in order to demonstrate the significance of the section in revealing the ecclesial nature of Christians. For example, see the following supplication: "For the peace, harmony and stability of the whole world and of all churches we beseech you" (Qur 21). One thing that strikes the attention in this intercession is the universal significance of the ecclesial existence of Christians: *a people who strive to establish peace and harmony and work for the stability of the world and churches*.

Nothing in the world is alien to Christians, for everything is created in Christ; is redeemed by Him; and looks forward to final fulfillment in Him. Another intercessory prayer describes ecclesial concern: "For a temperate climate, for a good harvest and an abundance of fruits, and for the prosperity of the whole world, we beseech you" (Qur 22). These prayers and similar ones in the *karozutha* paint a marvellous picture of the ecclesial character of Christian existence in the world. It consists in *being a herald of universal peace and harmony in the world and working for the prosperity of the world, through which the glory of God will be further made known*.

In the prayer that the priest makes at the conclusion of the *karozutha*, we have a further glimpse of the ideal ecclesial life. The priest says: "Grant, O Lord, in your goodness, that all the days of our life we may, every one of us, together and in concord, please your divinity by good works of justice which appease and reconcile the adorable will of your majesty, and that we may be made worthy, by the help of your grace, to offer you always glory and honour, thanksgiving and worship, Lord of all, Father, Son and Holy Spirit" (Qur 26). Many aspects of ecclesial existence are disclosed in this prayer. The issue of the ecclesial life in everyday life is focused; the question of the oneness and concordance of the members of the Body of Christ is highlighted; the importance of the good works of justice is underscored; the glorification of the Triune God is underlined as the chief goal of the faithful. In other

words, the aforementioned prayer reveals the major dimensions of Christian existence, an ecclesial existence: *to be one in the Lord and to glorify the most blessed Trinity through the works of justice, which is a prerequisite for peace on earth and for hope to human beings.*

## 2.5 The Anaphora as an Unending Ecclesial Praise, Worship and Thanksgiving to the Father, the Son and the Holy Spirit, respectively.

The *Anaphora* represents a thematic remembrance and a consequent glorification of the blessed Trinity, beginning with the glorification of the Father and goes to the worship of the Son to the thanksgiving of the Holy Spirit. In this section of the liturgy, one discovers easily the basics of Christian ethos. Through the commemoration of the Mystery the ethos is relived and renewed by the faithful in the given moment. A concise narration of the history of salvation takes places in this section, beginning from creation to the moment of fulfilment.

The assembly praises God the Father, for the creation of the world, its inhabitants, especially for bestowing great grace on human beings. Indeed, the fatherhood of God is remembered and on that account God the Father is glorified in the assembly of the *Qurbana*, together with the entire creation. Next, the mystery of the Incarnation is contemplated and the son is worshipped. In this context, a myriad of reasons is given. No doubt, the mystery of the redemption is the core in worshipping the Son. The community remembers Jesus Christ thankfully, for

all the great favours He has done which cannot be repaid, especially, for "you (He) put on our humanity in order to vivify it by your (His) divinity" (Qur 42). In this context, it is to be borne in mind that the very gathering of the faithful is taking place in accordance with the command of the Lord. "As we have been commanded, O my Lord, we also your weak, frail and miserable servants are gathered together because you have done us great favours" (Qur 42). Finally, the works of the Holy Spirit in the world are recaptured and He is glorified in the assembly. The Holy Spirit is the one who sanctifies everything.

Thus, we notice that the mystery of the Holy Trinity - the Father the Creator, the Son the Redeemer and the Spirit the Sanctifier - is at the centre of Christian life. The *ecclesia* has its origin in the mystery of the Trinity. So also the ideal communion of the *ecclesia* is to be traced in the Trinitarian communion. The faith in the mystery of the Trinity is the source and summit of the ecclesial life of the faithful. The communion of the faithful in the life of the Trinity urges them to communicate it in the world: *to be lovingly creative as the Father; to be graciously serving as the Son; and to be a sustaining and sanctifying fellowship as the Spirit in the world towards its total fulfilment.*

## 2.6 Reconciliation as the Restoration of the Ecclesial Life

The rite of Reconciliation, which follows the epiclesis, consists of an invitation to rediscover the ecclesial reality and return to communion. It is opportune for

the believers to review and restore the communion as the Holy Spirit descends upon the congregation and helps it to discern its real and ideal existence. Being the life giver of the community, the Spirit enables the faithful to examine their life in the presence of the Holy Mystery.

As the assembly approaches the mysteries of the precious body and blood of the Saviour, so it recognizes the exigency of reconciliation with the Mystical Body of Christ. This idea is explicitly expressed, as the deacon leads the congregation to reconciliation. For instance, the deacon addresses the community and reminds it: "Let us therefore, with overflowing love and a humble heart receive the gift of Eternal life, and through pure prayer and deep contrition participate in the mysteries of the church" (*Qur* 50). The mystery of the Church encompasses the total reality of God with His people; and the inter-relatedness between God and His people is conspicuous. To forgive fellow beings is a prerequisite in approaching God for mercy and forgiveness: "let us ask mercy and forgiveness from God, the Lord of all, while forgiving our brethren their faults" (*Qur* 50). This prayer presents an organic unity and vision of life: whatever happens has a wider and deeper consequence, for better or worse.

In the light of the above organic unity and vision of Christian life, the members of the Body of Christ make an examination of conscience in order to approach the Holy Mystery and receive it. And a

worthy approach and reception of the Holy Mystery truly constitutes the Body of Christ. The hints that are given in view of a reconciliation spring from the human situation: "Let us purify our souls from anger and enmity" (*Qur* 50). It is through a "sanctification by the Holy Spirit" that the assembly prepares to receive the "Holy Oblation". Thus, we see that every instruction in the rite of Reconciliation is *directed towards a closer communion with each other in Christ and building up of the Mystical Body of Christ*: "In the unity and concord of our minds and in peace with one another let us receive the mysteries" (*Qur* 50).

At the conclusion of the rite of Reconciliation there is the ecclesial acclamation as the gathering says the prayer of the *Our Father*. Such a proclamation clearly testifies to the worthiness of the assembly in glorifying God 'through the compassion of the Lord, who forgives the sins and offences of His servants' (*Qur* 52). Moreover, the community redeemed in Christ *reveals its deep ecclesial thirst for being with Him and for Him*: "Establish your peace among us, O Lord, and your tranquillity in our hearts. Let our tongues proclaim your truth and let your cross be a protection to our souls, while our mouths be turned into new harps and sing hymns with fiery lips" (*Qur* 52). Hence the rite of the Reconciliation in the *Qurbana* is an aid to rediscover and rebuild the ecclesial life of the faithful: while reconciling with fellow beings it is a question of being converted to God in Christ through the Spirit.

## 2.7 The Holy Communion as the Sign of Ecclesial Being

"The Body and Blood of our Lord Jesus Christ be unto the remission of sins and life everlasting" (*Qur* 56). This is what is entreated at the moment when the faithful receive the Holy Communion. There is an indirect allusion to the present Christian Existence in the request: the faithful in need of remission of sins and thirsting for life everlasting. This reality is otherwise brought to light in the preparation for the Holy Communion: "O Christ, hope of all mankind, sanctify our bodies by your sacred Body, and pardon our offences by your precious Blood and purify our conscience with the hyssop of your compassion" (*Qur* 54). The ecclesial community is thoroughly aware of the need of a continued and consistent sanctification in order to shine forth as the Mystical Body of Christ in the world. And the communion of the Eucharistic Mystery, the Body and Blood of Christ, guarantees the remission of sins and life everlasting.

The Holy Communion brings a noticeable change in the perspective of the community. Through communion in the Holy Mystery, the other aspect of ecclesial existence, an inseparable one with the sanctification, that is, the glorification of the Lord, is reflected in the prayers of the community. In one of the prayers for the particular occasion, we read as follows: "In us who have taken your Body exteriorly, may your virtue dwell interiorly and may we greet you with gladness and we shall give glory

to you with the hymn 'thrice holy' in the company of the just who fulfil your will, O Christ, hope of mankind, Lord of all, for ever" (*Qur* 57). The shift of emphasis is in full agreement with the ecclesial nature of the faithful, for they are simultaneously saints and sinners. Since they are sinners, the believers ask for pardon of offences and stand in need of sanctification. While they are saints, the faithful glorify the Lord in the company of the saints and look forward to it forever.

On the one hand, the faithful are transformed into Body of Christ as the members of the assembly receive the Holy Communion, and on the other hand, they manifest their relationship with every member of the Body of Christ. In this sense, the celebration of the *Qurbana* is a powerful sign and seal of the ecclesial existence: *a transforming existence in Christ and a co-existence with the members of the Body of Christ*. To be truthful to the ecclesial call, the faithful have to let the virtue of Christ's body dwell in their hearts. Then, there arises the question: What is that virtue which must dwell in Christians? Though it means many things, primarily it must be the presence of God, for Christ made God present through His Body. And the celebration of the *Qurbana* is a further realization of God's presence in Christ through the Holy Spirit. When and where the presence of God is recognized and contemplated, there is the presence of every other virtue. Hence, for Christians to be ecclesial means *to be God's presence in the world; to be His Body broken and shared for the world*.

## 2.8 The Rite of Thanksgiving as the Mind of the Ecclesial Body

In the rite of the Thanksgiving, the believers spontaneously manifest their mind marvellously. It may be sufficient to cite one formula of thanksgiving proposed by the assembly to capture the mind of the ecclesial body.

On the feast days of the Lord and on other important feast days, the assembly makes the following thanksgiving: "Strengthen, O Lord, the hands which have been outstretched to receive the most Holy unto the forgiveness of sins. Make them worthy to bring forth fruits everyday for your divinity. Make the lips, which have praised you within the sanctuary, worthy to sing your glory. Let not the ears, which have heard the sound of your praises, hear the voice of terror. Let the eyes, which have beheld your great mercy also behold the blessed hope, which is from you. Dispose the tongues, which have cried holy, for the speaking of truth. Make the feet which have walked in the churches walk in the region of light. Renew the bodies which have eaten your living Body unto new life. To your congregation which has adored your divinity grant all help and may your great love always remain in us and may we abound in it for the singing of your praise. You open the gate to the prayers of us all, and may our service also find entrance into your presence" (Qur 57-58).

The mind of the ecclesial body becomes transparent in the above prayer

of thanksgiving. More than just the mind, it is the whole body that is involved in the thanksgiving. Consequently, the mind emerges through the different members of that body. As it is evident in the prayer, the faithful on account of the different members of the human body propose thanksgiving and project concomitant attitudes, which spring from the corresponding experiential content. In an atmosphere of thanksgiving, the prayer reveals the faith to which the congregation holds fast, the hope it treasures and the charity it cherishes. It not only recognizes the means of the human experience of God, but also encourages them. This prayer gives a wonderful witness to the effectiveness of the Eucharistic celebration in imbibing and imparting the faith experience as far as the faithful are concerned. At this juncture, the celebration becomes a school of learning through corporeal and corporate experience. These moments of celebration give an identity to the community - the identity of being ecclesial. This is explicit in the prayer. The faithful feel one and united in Christ and therefore, dedicate themselves to be ecclesial: through the forgiveness of sin; by bringing fruits of divinity; in singing His glory; by listening the voice of praise; in beholding the blessed hope; in speaking the truth; by walking in the region of light; in living a new life in Christ. In short, *to be ecclesial means to live a new life in Christ filled with eucharistic attitudes*. In this manner, the community wishes not just to be the Body, but the Eucharistic Body of Christ in the world.

Thus, the rite of Thanksgiving further consolidates the ecclesial character of Christian life: *to be in communion with the Lord and to communicate it through appropriate thoughts, words and action*. This aspect of the Christian life is further elucidated in another thanksgiving prayer proper to the priest: "May Christ our God our Lord, our King and Saviour, Giver of life, who by his grace has made us worthy to receive his all-hallowing Body and precious Blood, grant that we may please him in word and deed, in thought and action" (Qur 59). In the rite of Thanksgiving, we notice a step forward to *live - thinking, speaking, acting - a life in Christ and like Christ*. Here the being, believing, and behaving go hand in hand.

It is logical to be like Christ for one who lies in Christ or in whom Christ abides. This is the mystery that the faithful are introduced into through the sacrament of Baptism and are enriched in through the regular celebration of the Divine Liturgy. A believer who contemplates the mind of Christ will naturally find echoes of His attitudes in her or his life. The faithful, who celebrate the Mystery of Christ in the Eucharist, undoubtedly, will be filled with His attitudes and values and act accordingly. Those who glorify God will not fail to establish peace on earth and extend hope to human beings in the world. Those who meditate on the love of God revealed in Christ should necessarily translate it through the help of the Spirit in their thought, word and action.

In this manner, the moment of the celebration of the *Qurbana* turns to be a moment of confessing and witnessing, both during and after the celebration of the Liturgy. It is a moment of confessing, for *the faithful recount and remember who they are and what they have in common through a corporate, corporeal and symbolic act*. The gathering understands itself as ecclesial, a community of people that is chosen and appointed in Christ through the Spirit for God: *to be a communion with the Lord and to communicate the fruits of the communion through their thoughts, words and action in the world*. This ecclesial consciousness has its origin in the regeneration of the believers as daughters and sons of God in Christ through the Spirit. As a result, they become one in Christ and among themselves as the members of His Body in and for the world.

### Conclusion

The foregoing reflection on the Christian ethos and its vibrant echo in the celebration of the Divine Liturgy manifests in great relief that there is a specific communion, which constitutes Christians into a community and confers a sense of community with an identity. At the source of the communion, Christians experience themselves as elected and appointed by God in Christ through the Spirit to be the image of God in the world. It is an invitation for a Christian to be an ecclesial and / or sacramental being in the world. For Christians, to live in Christ means to be one in Him and to be united with all, who are in and for

Him. Further, the living in Christ means to be the Body of Christ and to be the members of His Body in the world. To be the Body of Christ is to make the loving, forgiving, healing, saving, holy and joyful presence of God present and experiential to the world.

This is what it means to be ecclesial: to be the Body of Christ in the world, for they are incorporated into Christ through Baptism and are strengthened to live their lives *in* and *like* Christ through the celebration of the Divine Liturgy. It is their ecclesial existence that prompts the faithful to bear fruit in their thoughts, words and action corresponding to the ethos of the Body of Christ.

Every celebration of the *Qurbana* is a privileged moment for a deeper incor-

poration of the faithful into the Body of Christ and a gifted moment for their real transformation into the Body of Christ, for they partake of the Holy Mystery of the Eucharist. It constitutes them into a community and offers them the sense of community, which in turn shapes appropriate attitudes and helps their decision-making in daily life, both individually and collectively. As the faithful are more and more incorporated and transformed into the Body of Christ, so their life becomes an unfolding event and a witnessing moment in the world. Since Christ lives in the faithful through His Spirit they are supposed to live like Christ. This means to be an ecclesial body: *a living and life-giving presence of Christ to the world, it is to make the presence of God accessible, tangible and credible to the world.*

Paulachan Kochappilly CMI

# LIFE AND GLORY LOST

## THE SPIRITUAL THOUGHTS OF MAR APREM OF NISIBIS ON THE FIRST SIN

### Introduction

Human life before the first fall was entirely different from that after the fall. For, the impact on human life of the first fall was so grave that it inflicted great harm on that life in its relation to God and universe. And it caused disunity within both human nature and universe.

The Lord God commanded the man, saying, of every tree of the garden you may freely eat; but of the tree of knowledge of good and evil, you shall not eat; for in the day that you eat of it you shall surely die (Gen 2,16-17). God set the tree of knowledge inside Paradise and encircled it with death so that, if Adam did not obey the commandment of the Creator with love, he would be punished with death (GET II,8)<sup>1</sup>. Adam had to prove his love towards God by obeying His commandment. It was not out of jealousy that God hid the tree of life from the first parents<sup>2</sup>. The divine plan behind the commandment was to allow man to eat from the tree of life and to grant eter-

nal life. Mar Aprem comments on the divine plan in GET II, 17:

Indeed God created the tree of life and kept it hidden from Adam and Eve (*d-bet 'adam*)<sup>3</sup>, first for the reason that it should not make war with them through its beauty giving them scope for doubled struggle. Besides, it was not fitting that, for the sake of a reward that remained before their eyes, they were to obey attentively the command of Him who is invisible. Indeed, though He gave them everything out of grace, He wanted to give them out of justice the immortal life, that was conferred by eating from the tree of life. Hence He set down the command. It was not a great command that was worthy of the excellent reward that was prepared for them. But He withheld them from one tree, enough to be under the command. He gave them the whole Paradise so that they might not have any pressure on them to violate the law (*namosa*).

1. For an exegetical study on the fall of man; see, KRONHOLM, *Motifs*, 85-134; HIDAL, *Interpretatio Syriaca*, 81-91. J. Martikainen makes his study in two perspectives: the fall and the Evil (*Das Böse*, 67-76), the fall in relation to divine justice and mercy (*Gerechtigkeit*, 66-75). On the first fall and its place in the divine plan of salvation; see, KALAYIL, *Christ's Work of Redemption*, 34-79.

2. It was the teaching of Marcion; see, MARTIKAINEN, *Gerechtigkeit*, 56-57, 66.

3. Literally it means, *the house of Adam*.

Actually, it was to protect them from temptation that the tree of life was hidden from them in the innermost part of Paradise and then, the law was given<sup>4</sup>. The tree of knowledge stood at the entrance to this innermost part and so the command was a temporal prohibition to enter there, but at the same time the door and key to it ( *HParad* 3,5)<sup>5</sup>.

## Consequences of the fall

The consequences of the first sin were tragic and long-lasting. God passed His judgment against all who were involved in some way or other in the fall. Thus the serpent (indirectly, Satan), Eve and Adam were judged first. The judgment passed through them to the earth and the universe. Human race inherited the punishment from the first parents. The impact of the fall on human life within three spheres are studied below: in its relation to God, to the universe and to mankind.

### 1. Consequences in the God-Man Relation

The disobedience of man was so serious before God that *the Lord was sorry that he had made man on the earth, and it grieved Him in His heart* (Gen 6,6)<sup>6</sup>. After eating the fruit Eve did not become

greater or smaller, nor were her eyes opened. For, she did not receive the divinity that she was looking for. Also, when Eve ate she did not certainly die as God had said. She did not find divinity either as the serpent had said (*GET* II, 21). But two things quickly happened: the first parents did not receive the promised life, and they lost their robe of glory.

#### 1.1. Promised Life - not realized

The main purpose of the command of God was to make man divine, to grant him immortal life by allowing him to eat from the tree of life<sup>7</sup>, and unmistakable knowledge by allowing him to eat from the tree of knowledge (*HParad* 12,15). To attain this Adam had to win the battle with temptation:

For, He did not (like to ) grant ---  
crown without toil.

Two crowns for Adam ---  
did He lay in the battle:  
two trees that they might be ---  
the crowns for his victory.

Had Adam been victorious ---  
then, eaten and acquired life; ---  
eaten and acquired knowledge,  
(then) his life (would have been)  
without deceit ---  
(and) his knowledge without  
confusion (*HParad* 12,17).

4. Law serves as a protective wall in human imperfection. *God gave many more laws on account of our imperfection* (*PrRef* II, lix).

5 Cfr. KRONHOLM, *Motifs*, 104; MARTIKAINEN, *Das Böse*, 68; BECK, *Paradies*, 24-25.

6. David lamented Adam's fall (*HParad* 13,5; *Serm I VI*, 169-180); EL-KHOURY, *Die Interpretation*, 119.

7. The tree of life was a means to life, but has become a cause of death. On the contrary, the Cross was an instrument of death, but has become the cause of life for man. ON the tree of life and the Cross; see, YOUSIF, "Croix de Jesus", 39-42.

God would have allowed the first parents to eat later from the tree of life and of knowledge if they had rejected the temptation:

For, had the serpent been rejected for his deceit (*hawbtā*)<sup>8</sup>, they would have been eating from the tree of life and the tree of knowledge would not have been withheld from them. For, from the one, they would have acquired infallible knowledge (*d-lā ta yā*) and from the other immortal life. They would have acquired divinity in human nature... (GET II,23).

The command of God presumed two things: the keeping of it implied glory, real knowledge, blessing and health; and its violation implied curse, suffering, humiliation and death<sup>9</sup>. God made the tree of knowledge a judge. If Adam had won in the battle, God would have covered him with glory and would have shown him what shame is, so that in health he could know what sickness means (HParad 3,10). This leads to the notion in Aprem that humanity had been created in an intermediary state, neither mortal nor immortal. Man had to choose his own future using his freedom<sup>10</sup>.

For, when He created him, He did not create him mortal nor did He mould him without death so that Adam through keeping the commandment or violating it, might earn from one of the trees what he wanted (GET II, 17).

If Eve had rejected the proposal of the serpent, she would have eaten from the tree of life and attained, through justice, the eternal life promised (GET II, 18). Through grace man received Paradise, through Justice he had to gain the crown of victory as Enoch had before him. To quote from Aprem:

The Just One did not want to give --  
the crown to Adam freely,  
While without any toil at all --  
He gave him (Paradise) to relish.  
He knew that if he wanted --  
he could become triumphant.  
Assuredly did the Just One want --  
to exalt him  
since, though in (His) grace, great --  
is the grade of the heavenly beings,  
nonetheless small was --  
the crown of freedom (HParad 12,18).  
When, therefore, Enoch entered --  
the inside of Paradise,  
the two elements<sup>11</sup> --  
brought him to that tree of life, so that  
he may live in justice --  
and grow in grace (HEccl 50,7).

Man received participation in the divine life at the time of creation. The divine plan was to grant man more from God's bounty: eternal life, divine glory and true knowledge. The prohibition to approach the tree of knowledge was meant to be temporal. And the tree of life was kept inside the inner circle of Paradise to offer its life-giving fruits to humanity within the divine plan. All

8. Literally means *debt, guilt, sin*.

9. KRONHOLM, *Motifs*, 97-98

10. Cfr. BROCK, *Luminous Eye*, 18.

11. Justice and grace

these were not realized. God wished to intensify the intimacy between Himself and man. Man, on the other hand, broke the relation.

## 1.2 Stripped of the 'Robe of Glory'

God in His goodness made man, born on that day, dwell in the garden and clothed him with glory (*subha GET 25,7*). We find the same wording in *GET 28,2* and *33,23<sup>12</sup>*. The imagery of clothing is highly important in Aprem, by means of it he explains the whole history of salvation. After the fall, Adam/Eve were stripped of their glory with which God had clothed them before. Christ, on the other hand, stripped off His glory and put on humanity, and through His salvific act re-clothed Adam (humanity) with glory.<sup>13</sup>

Gen 3,21 is the basis of the clothing imagery in the Syriac tradition: *And the Lord God made for Adam and for his wife coats of skin, and clothed them*. In the targumic tradition and in the Jewish Midrash Rabba on Genesis we find the expression *clothing of glory and garments of light instead of the coats of skin*. So, some Jewish exegetical traditions on Gen 3,21 are the basis for the 'robe of glory' imagery<sup>14</sup>.

The fall caused the first parents to taste humiliation in reality and, glory in memory. Before the fall their eyes were closed so that they could not see the inner glory or the corporeal humiliation. But the fall opened their eyes for a moment to see the glory of the holy of holies and they trembled; they saw their own dishonour and became ashamed (*Hparad 3,6; 3,14*). Thus they lost the *gloria possessa* and the *gloria promissa* glory of eternal life and of perfect health, (*HParad 12,15-17; 3,10ff*) both of which became mere knowledge<sup>15</sup>.

Had Adam won ---  
he would have acquired  
glory in his (bodily) members ---  
(and) suffering (only)  
in his decisions (*pursana*);  
to be radiant in his members ---  
and to be exalted in the (very same)  
decisions.

The serpent changed them<sup>16</sup> ---  
and made him taste  
fall in reality ---  
and glory (but) in memory  
so that at its finding, he might feel  
shame --- and at its loss,  
he might bewail (*HParad 3,12*).

Adam/ Eve lost the 'Robe of glory'  
(*HParad 15,8; Harm 23,7; HEccl 11,10;*  
*HEpiph 6,9*) and became leprous and

12. *Ziwa* (=brightness) in *GET 33,30*; *tsebohtā* (- praise, glory) in *GET 34,1; 1bus nuhra* (=robe of light) in some other places (e.g. *HVirg 16,9; HdF 83,2*).

13 On clothing metaphors in Aprem and in the Syriac tradition; see, BROCK, "Clothing Metaphors"; BROCK, *Luminous Eye*, 65ff. On *Adam / Eve stripped off their robe of glory* in Aprem, KRONHOLM, *Motifs*, 107-112; HIDAL, *Interpretatio Syriaca*, 75-76, 81; KALAYIL; *Christ's Work of Redemption*, 40-50.

14. BROCK, *Luminous Eye*, 66-67; BROCK, *Clothing Metaphors*, 14. See also, KRONHOLM, *Motifs*, 64, note 59.

15. KRONHOLM, *Motifs*, 107-108.

16. Reference to the members of the body and the decisions.

ugly (*HParad* 3,14; 4,4; 15,10). They prepared for themselves a stained garment (*HVirg* 37,6; *HParad* 4,5; *HNat* 3,9). Their eyes were opened not to become God as the serpent had said, but to see their own nakedness as the serpent had hoped (*GET* II, 22; cfr. *HEccl* 20, 6; 48,4). Even though they were naked before the sin, because of the glory they wore, they were not feeling shame, which (= glory when taken away from them after the transgression of the commandment, they felt ashamed because they were bare (*GET* II, 14; cfr. *HParad* 6,9; 12,5; *HNat* 17,4; *HEpiph* 12,4)<sup>17</sup>.

Adam/ Eve sewed garments of fig leaves and hid among the trees of the garden (Gen 3,7-8). In shame Adam took his refuge with the chaste fig trees (*HEccl* 3,13). Aprem explains:

But, I saw by its<sup>18</sup> fence ---  
the silent fig trees.  
Their crowns were adorning ---  
the first<sup>19</sup> of the guilty<sup>20</sup>  
and, as if their leaves ---  
were ashamed at the naked.  
To those who have lost their clothes, ---  
they (= leaves) were necessary ---  
And though they were covering him, ---

they were putting him shame and grief ---

For, in the place of honour ---  
shame goes to the naked (*HParad* 2,7).  
The fig tree on which he<sup>21</sup> climbed  
deserved curses (Mt 21, 18ff.)<sup>22</sup>  
since it extended the shabby  
leaves to the guilty ones<sup>23</sup>  
The children did not take from its  
leaves to praise (Mt 21,8; Mk 11,8)  
since the fig leaves are not fit for  
praising the Blameless<sup>24</sup>  
For, the guilty ones ran to it,  
since they were overcome<sup>25</sup>,  
the naked took refuge in it,  
since they were stripped bare;  
the terrified ones hid in it,  
since they fell into fault (*HVirg* 35,2).

Adam/ Eve were clothed with the 'robe of glory' when created. In fact, the whole garden of Paradise was covered with glory and beauty (*HParad* 1,5). The 'robe of glory' is the radiation of divinity that spread over man and Paradise. The intimacy and the presence of God served for this glory, and the moment this intimacy collapsed, the 'robe of glory' was stripped off from humanity.

17. See, KRONHOLM, *Motifs*, 107-112.

18. Of Paradise

19. Literally, *the head* (= Adam).

20. According to the Syriac word order : *The first of the guilty \*\*\* their crowns were adorning.*

21. Zacchaeus (Lk 19,4).

22. Cfr. *HdF* 25, 13ff.; *HNat* 4,41.

23. Adam and Eve: Gen 3,7; cfr. *Hparad* 2,7.

24. In the translation of E. Beck, the Conqueror instead of *the Blameless*. But see the contrast between *the Blameless* and *the guilty ones* (*zakayā* and *hayabē*) in this stanza.

25. By the temptation.

## 2. Consequences in the Man- Universe Relation

In the cosmology of Aprem man is the centre of the universe, the microcosm. The first sin, therefore, naturally affected the whole universe, and the world, in the symbol of the shade of the fig tree, was struggling being under deep shade (*HVirg* 16,9). There took place an estrangement in the relation between man and the animals; instead of the peaceful atmosphere in Paradise, fear began to spread; the serpent lost its legs; thorns appeared as a symbol of pain and suffering; nature became impure<sup>26</sup>.

### 2.1. Thorns and Pain instead of Harmony and Happiness

On Gen 2,19 Aprem comments that there existed real harmony and peace between man and the animals before the fall and the animals accepted man's lordship (*GET* II,9). The cruel and harmful animals were not so before the first fall. *He (=Adam) possessed this power over them before he sinned, but they received this power against him after he had sinned (PrRef 1, 1xxxvi)*<sup>27</sup>. The pleasure of the Paradise was lost and the animals were separated from man. The fierce animals searched for his flesh:

But, after man was separated from God through the fruit,

from that (=animals) also was separated (man), who was made in the likeness of God. Paradise of pleasure was lost, and they missed their pasture. He came to grass and they kept to pasture the thorns<sup>28</sup> --- of virility, all came for the sake of the *head*<sup>29</sup>, all came to the cursed grass. All came to eat that, wild beasts desired of the corpses (*HArm* 29, 32-39).

God in His wisdom created the universe, arranged and embellished it (*CH* 28,8). The prince of the universe (man), on the other hand, created confusion therein (*HArm* 29, 44-46; *CH* 15,7)<sup>30</sup>. God punished the earth, our mother, together with us (*HParad* 9,1; *HVirg* 31,14). Through his sin man made the universe impure. Before Adam had sinned, all the creatures were pure (*HdF* 34,1) and from the fall onwards, they were disturbed by him (*CH* 28,8). The poison of evil, because of man, is now spread all over the world (*HParadi* 15,15):

It is easy to know ---  
that these human beings  
disfigure the creatures.---  
(Human beings), on being disfigured,  
disfigure them<sup>31</sup> too.  
They offered flesh (and) damaged it.---  
They defiled marriage

26. See, BOU MANSOUR, "La liberté", 15-16.

27. See also, MARTIKAINEN, *Das Böse*, 48.

28. The text is not complete.

29. Head of the human race.

30. On the negative effects of the first sin in the universe; see, MARTIKAINEN, *Das Böse*, 48-49.

31. The creatures.

and separated it.  
 They disfigured gold through  
 their sculptures<sup>32</sup>  
 For, through the splendid tree, ---  
 Adam was disfigured.  
 He has also disfigured the fruit ---  
 since it was denounced as injurious  
 (HParad 15,11).

On account of the first sin, God cursed the earth and there appeared thorns as a sign of the sin and of the suffering that emerges from it (Gen 3,17-18). *The growth of the thorns shows the beginning of the growth of sins* (CH 28,9; cfr. CNis 33,2; HArm 29,36) and symbolically, thorns stand for the suffering and pain of this world. (HParad 5, 13 - 14; HVirg 31,14). Aprem has a theological interpretation for disease, hunger and war in this world. They all have their root in sin. The war against Nisibis was an attack of the Evil One and of his company against the righteous ones. It was equal to a spiritual battle. Deep faith, asceticism and sacramental life deliver us from both battles<sup>33</sup>. In a word, the world which was innocent received punishment on account of the sin of its lord.

## 2.2 Curses on the Serpent

God's judgement on serpent came first, before Eve and Adam were punished (Gen 3,14-15). Thus the serpent too paid for its collaboration in the first fall.

In the serpent, the Evil One is also cursed. On this divine judgment Aprem writes:

'Cursed art thou above all cattle', since you have deceived the rulers of all cattle. And because you have been subtle above all beasts, 'thou art cursed above all beasts'. 'And upon thy belly shalt thou go', since you have introduced the (birth) pangs into the race of women. 'And dust shalt thou eat all the days of thy life', since you have deprived the Adamites of eating from the tree of life... (GET II,29)<sup>34</sup>

Aprem repeatedly presents his view that the serpent lost its legs because of God's punishment. The serpent robed his (= Adam's) garments and it lost its legs (HParad 3,15; cfr. 6,8; CH 21,6; 11,7; 43,1; CNis 68,21). The shedding of the serpent's skin is also in a way related to the first seduction. The old serpent sheds its skin and being rejuvenated, injures men of all generations (cfr. HNat 7,11; HdF 30,8)<sup>35</sup>. Dust became the food for the snake as a punishment (Gen 3,14; SDF 1,207-209; HNat 17,6).

God put enmity between the serpent and the woman, between its seed and her seed ... (Gen 3,15). Here the serpent represents Satan. Finally Christ trampled the head of the serpent (HNat

32. According to the Syriac word order: *Gold, through their sculptures, --- they disfigured*.

33. MARTIKAINEN, *Das Böse*, 49. Aprem deals with this war at length in his Nisibene Hymns. The second part of this collection of hymns is on the spiritual battle against Evil. See also, BONIAN, "Ephrem on War".

34. Translation from KRONHOLM, *Motifs*, 112-113. He treats this subject in pages 112-118.

35. KRONHOLM, *Motifs*, 115.

13,2; CNis 38,5; CH 43,5). But the seed is many times attributed to Mary, the Virgin mother and the anti-type of Eve, since she is one with her son (HNat 22,31; 21,15). Therefore Aprem gives a christological and mariological interpretation to Gen 3, 15<sup>36</sup>. The victory of Christ over the serpent (Satan) and thus, how the serpent becomes lame are symbolically pictured in HVirg 37,1.

The serpent smote Eve, it became old and rebelled against everyone - against kings and priests, prophets and saviours.

The root of Jesse (Is 11,10) has made the dragon slack.

He (=Dragon) was defeated by the Root, the First Fruit from Mary. And prayer was whispered and he became lame; the sign (of the Cross) breathed at him (2 Thess 2,8) and made him dry; the bones of Adam exulted in Sheol.

### 3. Consequences on Mankind

After the creation of Adam/Eve, God blessed them (Gen 1,28-30) because God had the foreknowledge of their sin. *For, in this earth they were blessed since this dwelling was prepared for them before they sinned. He knew that they would sin (GET 1,30; cfr. GET, 1,31).* Many of the conse-

quences that affected humanity are the mere result of the loss of the robe of glory and of Paradise.

#### 3.1 Paradise lost.

The expulsion of Adam / Eve from Paradise took place only after God had pronounced all the other judgements (Gen 3,22-24). T. Kronholm summarizes the commentary of Aprem on this event as follows:

The expulsion of man from the distinguished Paradisiacal world, to a place far below at the heels of Paradise in the terrestrial domain, is executed to prevent man from forcing his way to the tree of life. As the tree of knowledge once was placed as a frail border to the inner parts of Paradise, the fearful Cherub is set up as a forceful guard at the entrance of the whole of Paradise<sup>37</sup>.

By the sin Adam was separated from God (HArm 29,32) and since he lost his original purity, he had to leave the pure (*msallaltā*) garden (HParad 4,4; 14,15; HVirg 38,17)<sup>38</sup>. Another reason for the expulsion is to prevent man from approaching the tree of life lest he may strive to pluck from that also (Gen 3,22; GET II , 36)<sup>39</sup>. As a result of the expul-

36. Among the Syrian Fathers, Aprem may be the only one who gives a christological interpretation to Gen 3,15: cfr. HIDAL, *Interpretatio Syriaca*, 89-91. See also, KRONHOLM, *Motifs*, 116-118.

37. *Motifs*, 86.

38. Paradise of pleasure was lost to them (HArm 29,34); garden of life (*gantā d-hayyē*) lost (HParad 4,6).

39. For details on this subject: see, KRONHOLM *Motifs*, 129.

sion, Adam was dethroned from his royal position in the Paradise and was settled in the lowest part of it:

When, however, Adam sinned ---  
He expelled him out of it  
and in His grace gave him far off from  
it, its lowest part (*Spola*)<sup>40</sup>.

Down below (*umqa*), under the heels  
--- they were removed.

And since they were not worthy  
to be --- neighbours to Paradise,  
He commanded the ark (and) ---  
it pushed them to (mount) Qardo<sup>41</sup>  
(*HParad* 1,10).

He lost his power over the animals  
(*Pr Ref l, lxxxvi*) and was punished by  
being forced to live among the animals.  
(*HParad* 13,10). *HParad* 13 gives more  
thoughts on this. In *HParad* 13,4-6  
Adam's fall is compared to the fall of the  
king Nebuchadnezzar and it is said that  
king David wept over Adam's fall. The  
king of Babylon and Adam revolted  
against the same Lord and have been hu-  
miliated. The Lord sent them into exile,  
to servitude:

David wept for Adam :  
--- how he fell from that  
royal dwelling of his  
--- to the inhabitation of beasts (Ps  
49,12-13).  
Since he went astray through a beast -

--- He (= God) put him on a par with  
(*dameyh*) beasts.

As he ate with them

--- in curse

grass and roots, --- he died  
and was made equal to all.

Blessed be He (= Christ) who  
separated him --- (again)  
from the beasts (*HParad* 13,5).

For, He formed --- Adam as that king<sup>42</sup>  
Since in his kingdom he provoked  
(God) to anger,

--- He stripped him of his kingdom.  
The Just One was furious and expelled  
him

--- to the dwelling of beasts.

He and these lived ---  
in the wilderness

And when he repented, he returned -  
--- to his dwelling and kingdom.

Blessed be He who taught us to repent  
--- so that we may return to Paradise<sup>43</sup>  
(*HParad* 13,6)

God, then, placed the Cherubim, and  
a flaming sword which turned in all di-  
rections, to guard the way to the tree of  
life (Gen 3,24; GET II,36). There exists a  
typological relation between the sword  
of the Cherubim (Gen 3,24) and the lance  
that pierced the side of Christ (Jn 19,34).  
The soldier's lance is the anti-type which  
made possible the re-entry into Paradise

40. According to the Syriac word order: *And he gave him far off from it --- its lowest part, in His grace.*

41. Gen 8, 4; in Peshitta is read: *the mountains of Qardo*; in Hebrew: *the mountains of Ararat*.

42. i.e. king Nebuchadnezzar; Daniel 4.

43. Another possible translation, if we take the verb in the derivative: *so that He may lead (us) to Paradise*. But it is less probable.

44. Aprem uses the same word (*rumha*) for both. R. Murray makes a study on this in his article, "The Lance". Cfr. also, YOUSIF, "Il sangue del costato"; BROCK, "Mysteries hidden"; KRONHOLM, *Motifs*, 131

by removing the guarding sword of the Cherubim (*CDiat* 21,10; *HCrucif* 9,2; *HNat* 8,4; *CNis* 39,7)<sup>44</sup>.

### 3.2 Suffering and Death

Individual judgments were passed on Adam and Eve after the sin. The divine verdict against Eve contains two factors: birth-pangs and subordination to man (*Gen* 3,16; *GET* II,30; *HdF* 6,14). Subordination to her husband was the consequence of her first desire to subdue her husband (*HEccl* 45, 3-6; *GET* II, 20)<sup>45</sup>. On the birth-pangs we read:

Your<sup>46</sup> womb escaped  
the pangs of the curse  
By means of the serpent came  
the pains of the female;  
Shamed be the Foul one,  
on seeing that his pangs  
are not to be found in your womb!

(*HVirg* 24,11 5-8)<sup>47</sup>.

The birth-pangs are the result of the spiritual intercourse between the serpent and Eve, since the serpent succeeded to eject the semen of advice (word) into the ear of Eve. The serpent appeared before Eve, covering its ugliness, and clothed in pleasantness and sweetness as a dove and it hungered after her (*Hleiu* 3,4). Here and in some other instances Aprem

uses such terms that the fall of Eve may be perceived as a sexual seduction. Eve became intoxicated (*HdF* 50,6) by the advice of the serpent, indulged in lust like a harlot... (*HEccl* 47,3; *HVirg* 23,9)<sup>48</sup>. The final Paradise is devoid of birth-pangs and the marriage state will be at rest:

There, the married state<sup>49</sup>---  
will be at rest - that was worn out  
through the pangs of the curse  
(*Gen* 3,16) --- and the child-birth  
of the anxiety  
on seeing the children ---  
whom it<sup>50</sup> buried in wailing,  
feeding like lambs --- in Eden;  
high in their grades --- (and)  
glorious in their splendour  
since they are the associates ---  
of the spotless vigilant ones (*HParad*  
7,8).

Pain, toil and death are the punishments given to Adam (*Gen* 3,17-19). Because of him the earth is first cursed. Since he despised the fruit of the tree and ate from it without toil. Adam has a share in the curse of the earth: sweat and pain in the struggle for food; encounter with thorns and thistles; herbs of the fields as food (*GET* II,31; *HEccl* 48,11; *HVirg* 31,14)<sup>51</sup>. The internal pain of

45. KRONHOLM *Motifs*, 119-120

46. Mary, the anti-type of Eve, who reversed the birth-pangs of Eve.

47. Translation from MURRAY, "Mary, the Second Eve", 379.

48. See, KRONHOLM, *Motifs*, 96, 99-101, 118-119.

49. The married state here refers to *married women*

50. The married state.

51. For details; see, KRONHOLM, *Motifs*, 120-124.

Adam is depicted in *HParad* 3,10-11. In pain he found what he lost through his pride. If somebody is sick and if his mind knows what a healthy state is, then his suffering torments him and his knowledge afflicts him. This is what really happened to Adam. To quote T. Kronholm:

The immediate consequences of the fall are described as a knowledge in the negative: the *gloria in spe*, *viz* a perfect health, a knowledge without error, and life without death, were seen by man in an instant glimpse, but not attained; the *gloria possessa*, *viz* the elevation above any other created work in regard to dignity, splendour, food, habitation and design, was lost; the perfect Paradisiacal world reacted against human defilement...<sup>52</sup>

Adam's will was divided against the Creator by the seduction (*HCrucif* 8,2) and the image of God in him was distorted (*CH* 5,11-12; *LPub* 10). The mind became impure and demoted itself to the grade of body (*HdF* 34,4) and the initial unity between body and soul was lost (*CNis* 51,4; 69,4). The seduction wounded Eve and made her sad (*CH* 1,13), she felt empty and stripped off glory (*HNat* 17,6; *HdF* 83,2). Internally afflicted and externally humiliated, they were left to the power of death.

God planted the tree of knowledge in Paradise and encircled with death (*Gen*

2,17; *GET* II,8). But God's plan was to allow Adam/Eve to eat from the tree of life and to give them immortal life (*GET* II,17). Even though Adam/Eve failed to attain the promised life and, because of the transgression of the commandment, death was decreed to them (*GET* II,29; II,31; *Gen* 3,19), the sentence of death did not take place immediately as it was pronounced (*Gen* 2,17). Adam lived 930 years (*Gen* 5,5; *Sermones* I, 6,71 ff.; *GET* III,9; 900 years in *CNis* 61,12)<sup>53</sup>

When Adam broke the command he endured old age, the burden of evil (*HParad* 11,1). He died through eating the premature fruit and was made equal to all the animals (*HParad* 15,8; 13,5). Because of his debts of sin he was imprisoned in Sheol (*CNis* 36,2)<sup>54</sup>. Aprem says:

Adam was exalted and humbled ---  
His beginning (was) heavenly (*rama*)  
rank;  
and his end, earthly (*tahtaya*)  
humiliation.---

His beginning was in Paradise  
and his end in the tomb (*HEccl* 45,1):

Sin kills the soul and brings pain, tears and weeping (*Serm* I, 6,149-153). This was true of the first sin also. The death of all beings is immanently present in the corporeal death of Adam (*HAzym* 1,10; *HNat* 1,62)<sup>55</sup>. Aprem sometimes describes death as a dissolution of the

52. *Motifs*, 85.

53. On the sentence of death; see, KRONHOLM, *Motifs*, 125-128; KALAYIL, *Christ's work of Redemption*, 69-79.

54. For Sheol as the personification of death; see, *CNis* 35-42; 52-68

55. KRONHOLM, *Motifs*, 127.

body into the dust from which it is formed (GET II,31; CNis 41,14; 21,8). *Out of it (=ground) you were taken; for dust you are, and to dust shall you return* (Gen 3,19).

### 3.3 Misery for Later Generations

Naturally one may ask at this point of discussion: *how does the first fall affect later generations?* Aprem frequently speaks of Satan who still plunders humanity and of the miserable situation in which humanity lives. The children of the snake began to go around the world hoping to catch the simple-minded and the inexperienced<sup>56</sup> (CH 1,13). The Evil one who is vigorous in all generations does harm to the mankind. His followers are found at all time (HVirg 1,4). The evil deeds of the Wicked One are evident in the following hymns:

The Wicked one caused division  
to our harmony (*awiuta*) ---  
because the power of our unity  
(*sawyuta*) was incompetent.  
He set his own self in us ---  
and behold, he set us against each  
other.  
This is what he contrived ---  
and threw among us:  
envy that disturbs everything;  
and who shall not be sorry ---  
that our disturber is at rest  
and we with our relatives ---  
are thrown in war.  
We left our murderer ---  
and smote our members.  
Behold, the one who disturbs us be-

came calm --- and our mind disturbed  
(HEccl 1,2).

The wicked one who displayed the greatness of his skill to catch Job, causes our fall. We are drunken, but the Evil One possesses reason (HEccl 1.3). His bitter (*merta*) is great and is spread all over the world. Who can bring the sea of bitterness under control (HParad 15,15)? CNis 35,8-12 speaks of the leaven of Satan that is active in all generations (except in Christ). The bitterness of Satan was present even in the prophets and the righteous. Satan claims: *Adam was seen by me, that fountain from whence flowed all races of men; his children have been sought out by me and proved one by one* (CNis 35,9)<sup>57</sup>. The concupiscence of the body is also caused by the same Evil One. In CNis 35,10 Satan declares:

The lust of the body, is in all bodies;  
for even while they sleep, it wakes in  
them. Him, who in his waking hours  
keeps himself pure, by means of a  
dream, I disturb. The dregs of the  
body are stirred in him, by a shaking  
movement in secret inwardly. The  
sleeping and the waking besides, I  
trouble alike. This is He (=Christ)  
Who alone keeps Himself pure,  
Whom not even in a dream can I dis-  
turb, Who even in His sleep is pure  
and holy<sup>58</sup>.

Gradually humanity became weak and dim because of the evil influences

56. Eve was also simple-minded and inexperienced.

57. Translation from *Nicene and Post-Nicene Fathers XIII*, 194.

58. *Nicene and Post - Nicene Fathers XIII*, 194.

(*HVirg* 37.3). And the first temptation continues even now. Even though humanity knows it, it does not learn from it:

Also when he knew by experience, being not constrained, --- he was conquered (*hab*) by the woman and is subdued by her; by pride and he was familiar with it; --- and by beauty and he was allured by it.

Behold, in these he began and finishes (*HEccl* 45,9).

Transgression of the commandment caused him death; --- and behold, again he despises the commandment. By the counsel of the wicked one he was condemned; --- and behold, again he does his will.

He brought the world to an end<sup>59</sup>; but he did not learn (*HEccl* 45,10).

We have sinned and are filled with evil and pride (*HEccl* 2,1). How great is our ignominy! To be locked in the darkness is a great joy for us! The cursed earth (Gen 3,17) is glorious to us! Like the Egyptians we are drowned in the sea (*HParad* 13,9). We have an inclination to evil and we rejoice in our bonds in this world. Aprem's heart cries out for divine help and renewal in this miserable state:

My Lord, increase in us insight (*buyana*) ---

since debts have suffocated our insight.

My Lord, You have formed

us from dust ---  
and our heart feeds on dust.  
As often as You wash ---  
our body from filth.  
it hastens to mud;  
and as often as You lift ---  
our heart towards the vigilants.  
to the snares down below ---  
it hurries to descend.  
My Lord, create us anew ---  
as instruments for Your glory! (*HEccl* 1,1)

For, more bitter are ---  
evil habits than the snares  
of money (*mamona*), pride (*subhara*),---  
(evil) desires (*regta*) and avarice  
(*ya'nutu*)

O Lord, the bonds, ---  
sweet and bitter!

For, the suffering of bonds, gives pleasure and relief to him  
who is enslaved by them.

The liberation from the fetters makes him sick and sad.

At the release of our bonds,  
our freedom is in distress.

Beloved ones, loud (*raba*) is this;  
our death is sweet to us<sup>60</sup> (*HEccl* 1,6)!

The same line of thought is continued in *HEccl* 1,7-8, Our servitude to sin and evil are so deep that we even fail to recognize good and evil. *We were sunk in the pride of the mind as if in mud, without realizing our error, in that our soul was unable to perceive itself... we were like blind men*

59. Through the sin.

60. According to the Syriac word order:

For, who is enslaved by them \*\*\* gives him pleasure and relief the suffering of bonds. \*\*\* Makes him sick and sad liberation from the fetters. \*\*\* At the release of our bonds our freedom is in distress. \*\*\* Beloved ones, great is this: our death is sweet to us!

groping in the dark... (LPub 11). We are satisfied and happy to be in slavery!

Who is there that will not weep ---  
if somebody pities like the Good One  
to lift us up from within the pit? ---  
It is grief to us if he lifts us up!  
If he removes from us ---  
the strong bonds,  
he turns out an opponent to us! ---  
He who leads (us) to sin fetters us;  
he who instructs us, liberates us ---  
Those who subject (us) to bondage are  
dear.  
those who liberate (us, on the other  
hand,) are hated! ---  
Let us not love pains  
and hate the medicine ---  
Let us not be angry  
against those who help us (HEccl 1,7).

Fire removed (*srat*)<sup>61</sup> the chains ---  
of the three (men and they rejoiced  
and thanked (Daniel 3.19ff).  
Our Lord left His Fire on earth<sup>62</sup> ---  
that it may remove from us our chains  
of sin (which are) hidden  
We, however, weak beings ---  
rejoice at our imprisonment;  
and sweet was to our mouth ---  
the taste of bitterness!  
Our fetters (are) our delight ---  
our liberation, our torment!  
Our Lord! Remove our fetters ---  
although dear (to us) (HEccl 1,8)

Our contradictory behaviour before

God is pictured in *HEccl* 3,11-19 We ask God pardon for our sins, but at the same time accuse others of their faults! We hide ourselves after sinning just like Adam/Eve did (*Hecl* 46,8). Not from lack of knowledge do souls sin, but on account of the arrogance of free will (*PrRefI*, cxvi). The cunning nature of our free will is the topic of *HEccl* 2,10-11:

Our cunningness conquers and  
is conquered by it<sup>63</sup>  
It wins because it seeks pardon from  
its debts<sup>64</sup>  
It fails because when it comes --- seek-  
ing to avenge, it is itself avenged  
(*HEccl* 2,10).  
Our freedom in its stratagems ---  
approaches Your Justices:  
If somebody had committed an error  
concerning her<sup>65</sup> ---  
she shows his weakness:  
If (however) he offends her --- (then)  
she shows the oppression (she was  
submitted to) (*HEccl* 2,11).

In short, we are *made into a lodging  
place for all kinds of destructive thoughts,  
and a home and resting place for every lust* (LPub11). Do these thoughts of Aprem correspond to the concept of original sin? All those who studied this point are of the same opinion that Aprem has no clear knowledge of the concept of original sin<sup>66</sup>. But the influence of Evil (*leaven of Satan*) is found in the human thought

61. Literally, loosened.

62. Lk 12,49; HdF 73,19.

63. Justice. According to the Syriac word order: *conquers and is conquered --- by it our cunningness*.

64. According to the Syriac word order: *It wins because pardon --- it seeks from its debts*.

65. Freedom.

66. Cf. BECK Paradies, 166 - 169; BECK, "Mariologies", 27; MARTIKAINEN, *Das Böse*, 73-76; HAMMERSBERGER, *Die Mariologie*, 62-67; HIDAL, *Interpretatio Syriaca*, 83; SABER, *Theologie baptismale*, 111-116; KALAYIL *Christ's Work of Redemption*, 66-68.

and actions of all generations (CNis 35,8-12; HNat 1,62). In Adam the whole human race is made impure and instead of the glorious robe, a stained robe was prepared. Concupiscence is said to be the direct consequence of the first sin and of the loss of the robe of glory (cfr. CNis 35,10; HParad 7,5)<sup>67</sup>. The sin of Adam was a leaven for human race that everything sinful in man can be traced back to the first sin.

Aprem is not speaking of the original sin, but of the consequences of the first fall, the corruption of the whole human nature and of the misery in human life. Through Adam the earth is also cursed. This is what man inherits from Adam. Hammersberger calls this notion of Aprem 'punishment inherited' (Erbstrafe), not a debt<sup>68</sup>.

## Conclusion

We have been discussing the fall of Adam/Eve (Gen 3,1-24) and its consequences in human life. The history of humanity would have been different if they had followed the command of God. The history of salvation becomes more evident and meaningful when it is viewed against the background of Aprem's interpretation of the fall and its consequences.

The consequences of the first fall are studied in three aspects. In its relation to its Creator, humanity suffered an estrangement. The divine plan to award eternal life, divine glory and unmistak-

able knowledge collapsed. Man could eat neither from the tree of life nor from the tree of knowledge. The divine life in human life had covered humanity with a *robe of glory*. It was stripped off at the moment when human life endangered its privilegious intimacy with God.

The lord of the universe (man) became a stranger there after the fall. The harmony and order within the universe are shaken. Hatred, attack and killing started among the creation. If the first sin destroyed the harmony and friendship in nature, it can be correctly said that every human action which deteriorates this harmony is a sin. The world was also cursed because of Adam and it became the mother of suffering. The serpent lost its legs and is destined to live on dust.

The first parents made themselves so unworthy of the pure and virgin Paradise that they were driven out of it. Far away from Paradise, on earth, their new abode, they lived carrying the burdens of the punishments: birth-pangs and subordination to man in the case of woman; sweat and pain for man. Death set its net over them. As a punishment inherited, humanity lives on earth in misery, division and concupiscence. Humanity had to wait until the arrival of the Physician (Christ), to be delivered from this state, the same physician who brought the Medicine of life (fruit of the tree of life) for the vivification of humanity.

67. BECK, Paradies, 167; BECK Mariologie, 27.

68. "Gewiss ist nach ihm (= Aprem) Adam dies Ursache da die ubrigen Menschen dieses "Lichtgewandes" beraubt sind, aber sie tragen nach ihm diesen Verlust nicht als Schuld, sondern eher als Erbstrafe. Das "Fermentum malitiae" ist ja auch schon eine Folge der Erbschuld", HAMMERSBERGER, *Die Mariologie*, 63. See also, MARTIKAINEN, *Das Böse*, 74.

## Abbreviations and Bibliography

**MAR APREM** : Commentary on Diatessaron, Armenian and Syriac Versions (C Diat Arm, C Diat Syr), Hymns against the heresies (CH), Nisibene Hymns (CNis), Commentaries on Genesis and Exodus (GET), Armenian hymns (HArm), Hymns on Faith (Hdf), Hymns on the Church (HEccl), Hymns on Nativity and Baptism (HNat), Hymns on Paradise and against Julian (HParad, C Jul), Hymns on Virginity (HVirg), sermons on the blessing of the table (mmensa), Prose Refutations of Mani, marcion and Bardaisan (Pr Ref), Sermons on Faith (Sdf), Sermons vols. 1-IV (serm).  
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# PROBLEMS AND ISSUES IN THE STUDY OF THE SYRIAC CHANT TRADITIONS OF SOUTH INDIA

The Syriac (Aramaic) liturgy and liturgical chants that originated in the Thomas Christian Churches<sup>1</sup> developed in their own way in South India, probably from the early Christian era. Continuous contact between the "Syrian Christians" (descendants of Hindu and Jewish converts, and immigrant Christians) in India and the Persian Church kept the chant tradition rejuvenated in the subsequent centuries. Due to divisions and varying ecclesiastical allegiances starting from the sixteenth century, there are now two liturgical and three chant traditions among the Syrian Christians. The Syro-Malabar Church (in union with Rome) and the Church of the East (Diophysite, also known as Nestorian) continue the Chaldean liturgy, which was originally in East Syriac, while the Syrian Orthodox Church (Monophysite, also known as Jacobite) adopted the Antiochene liturgy, which was originally in West Syriac. Although the first two Churches follow the same liturgical tradition with minor variations, their musical repertoires as they exist today are different from each other. As a means of preserving their in-

dividual identity, all three Churches retained most of the original Syriac melodies in the process of vernacularizing the liturgies to Malayalam. Thus, the melodies that were once associated with Syriac texts of celebrated poets such as St Ephrem the Syrian (d. 373), Narsai (d.c. 503), and Jacob of Serugh (d. 521) assumed yet another life in a completely different cultural milieu of South India.

It is a matter of historical and musicological interest that the melodies of these chants have not only survived in a strange land over such a long period of time, but also have retained their unique identity amidst vibrant musical traditions of the Hindus, Muslims, and Jews in South India. Yet, neither the history nor the music of the chants has received adequate attention from musicologists. Therefore, it is worthwhile to identify and address the problems and issues in the study of these chant traditions from historical and analytical perspectives. The results of such an enquiry may provide materials for cross-cultural comparisons with the Syriac chant traditions in other parts of the world.

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<sup>1</sup> The Churches that consider St Thomas the Apostle as the father of their faith, viz., the Churches of Persia, Mesopotamia, Edessa and India.

The first step toward this goal is to examine the historical processes involved in the introduction of different liturgical and musical traditions at various stages in the history of the Syrian Christians. For this, we may have to rely heavily on published histories of Christianity in India. There is ample documentation of the history of the Syrian Christians, especially after the arrival of the Portuguese by the end of the fifteenth century. These documents may serve as primary sources for a history of the Syriac liturgies and musics in South India. However, when it comes to the study of the history of chants themselves, one encounters the problem of the dearth of musical documentation in the past. Therefore, the musical history of the chants has to be constructed primarily from contemporary practice by employing both synchronic and diachronic methods. Interviews with older informants and reviews of published works such as Saldanha's *Suriyāni-malayāla keerthana mālika* (A garland of Syriac and Malayalam hymns; Calicut, 1937) and Fr. Mathew Vadakel's *Kerala kālāya suriyāni reethile thirukkarmma geethangal* (liturgical hymns of the Chaldeo-Syrian rite of Kerala; Alwaye, 1954) will be useful to gather information on the state of music before vernacularization of the liturgies. Synchronic methods shall serve to assess the current practice, including individual and regional variations in the singing of the melodies that exist primarily in oral transmission, the singers' perception of and judgment on such

variations, and the factors behind the survival of certain melodies and gradual disappearance of certain others.

The survival strategy of the Syrian Christians that helped the preservation of the Syriac chant traditions over the centuries is another issue of historical interest. One of the reasons for the preservation of Syriac chants in South India is the distinction the Christians made between their social identity and their musical identity. Early sixteenth-century accounts of the Portuguese missionaries testify that the Christianity they encountered in South India was a highly indigenized one. The Christians shared with their Hindu neighbors many social customs and practices. However, in matters related to liturgical celebrations, they adhered strictly to Syriac language and music. When the Portuguese missionaries attempted to enforce Latin liturgy and chant, the Syrian Christians went so far as to stage a revolt against the Portuguese. The musical identity was again an issue in the beginning of this century, when the Church of the East asserted its separate identity from the Syro-Malabar Church in 1908. The newly established Church retained the Chaldean liturgy of the Syro-Malabar Church, but changed the melodic repertoire completely so that today there are two different chant traditions within the Chaldean liturgical tradition. The current debate on the reform of the Chaldean liturgy (in Malayalam) in the Syro-Malabar Church once again brings the issue of musical identity to the foreground.

The impact of Western (Latin) Christian hegemony of the Portuguese missionaries on the Syriac chant traditions is another historical issue that needs to be addressed. The Portuguese missionaries failed to replace Syriac liturgy with Latin liturgy and chant. However, they succeeded in introducing the Holy Week and paraliturgical services such as Benediction of the Blessed Sacrament, Novena to saints, and solemn Vespers in Syriac translations. This gave rise to a new set of Syriac chants that are characterized by a higher melodic range and greater rhythmic regularity in comparison with the chants of the Mass and the Office. A relatively small proportion of these chants was retained in the process of vernacularizing the liturgies. The missionaries also introduced Western musical instruments such as pedal organ, violin, and bass drum. The impact of these and similar innovations is visible even today in the liturgical celebrations, especially in the Syro-Malabar Church. For example, the solemn celebration of the Syro-Malabar liturgy emphasizes heavily on solo, virtuoso singing with large instrumental accompaniment, where as the Church of the East and the Syrian Orthodox and Syro-Malankara Churches emphasize congregational singing without instrumental accompaniment.

Exploration of the historical issues mentioned above shall serve as a background for studying the following analytical issues:

One of the significant features of the Syriac music repertory in South In-

dia is the preservation of the Oktoechos system in the Syrian Orthodox Church. The *echoi* are referred to in Malayalam, since at least the eighteenth century, as *ettu niram* (eight colors) or *ettu rāgam*. They are numbered serially from 1 to 8, e.g., *onnām niram* (first color), *randām niram* (second color), etc. It is possible that the melodies of the Oktoechos system have undergone considerable transformations in the Indian context. An examination of the distinctive characteristics of the *ettu niram* by analyzing representative chants in each *niram* will be useful for a comparative study of the system as it exists in South India and in the Syrian Orthodox Churches outside India. Such an inquiry may also include the aesthetic and ethical aspects of *niram* as understood by its practitioners.

The use of model melodies as a compositional device in the liturgies of the Syro-Malabar Church and the Church of the East is another analytical issue that deserves attention. A model melody is a complete, fixed tune for creating new hymns by writing verses that will fit the melody. Although, in principle, model melodies are fixed tunes, individual differences do occur in actual performance. A study of the range of variations in the model melodies that are currently in vogue in both liturgies may require extensive analysis of performances by different individuals from different dioceses. The Syro-Malabar Church and the Church of the East follow the same Chaldean liturgy. However, the melodic and rhythmic features of model melodies used in both liturgies

are quite different. This calls for a comparison of the significant characteristics of the model melodies of both Churches by analyzing sample melodies from the respective repertoires.

Translation of Syriac liturgies to the vernacular presents new issues related to language and musical transformation. A preliminary analysis of contemporary chants in comparison with their older versions shows changes, especially in the rhythmic aspects of the melodies. There appears to be a tendency, at least in some cases, to adjust the melody to indigenous metric structures. The semantic and syntactic structures of Malayalam seem to influence the choice of ornamentation of the ultimate or the penultimate syllable of a word. These and other similar issues need to be explored by a comparative study of the Syriac and Malayalam versions of a selected number of model melodies. Heinrich Husmann's transcription of the Syriac chants of the Chaldean Office for Sundays and ordinary days recorded in Kerala in the early 1960s will be useful in this study.<sup>2</sup>

The influence of South Indian musical styles on the Syriac chants is another area of musicological interest. For example, the singers of Syriac melodies often inadvertently ornament certain notes with the vocal fluctuation known in South Indian music theory as

*gamagam*. Likewise, Syriac chants have influenced other performance genres of the Syrian Christians. While doing field-work in Kerala for my master's thesis<sup>3</sup>, I noticed how singers adapted melodic phrases and stylistic aspects of Syriac chants such as the ornamentation of the ultimate or the penultimate syllable of a word in their performance of *Puthen Pāna*, a Christian musical genre. The discussion of the melodies of *Puthen Pāna* in my thesis includes analysis of a few melodies of the Syriac chants. A preliminary analysis of the music of *Māgam kali* (Dance of the Christian way), a dance genre now popular among the Knānāya Christians of Kerala, shows how singers appropriate Syriac melodies to indigenous metric structures such as the seven-beat *misra chāpu tālam*.

## State of Research

A survey of researches done so far in the field of Syriac chants may be relevant at this point. A renewal of interest in the Western Latin Christian chant toward the end of the 19th and the beginning of the 20th century led music scholars to search for the original or older versions of the melodies in the chants of the Eastern Churches. Dom Jean Parisot (1861-1923) was sent on an official "scientific mission" by the French Government in 1896 to study Syriac language and music of the Maronite, Syr-

2 Heinrich Husmann. Die Melodien des Chaldaischen Breviers Commune nach den Traditionen Vorderasiens und der Malbarkueste (1967: 108 - 176)

3 Puthen Pāna : A Musical Study (Hunter College of the City University of New York, 1995).

ian, and Chaldean rites in Turkey and Syria. His reports published in *Rapport sur une mission scientifique en Turquie Asie* (Paris, 1899) and *Rapport sur une mission scientifique en Turquie et Syrie* (Paris, 1903) include transcriptions of chants from these rites. At about the same time, three French priests —Dom Jules Jeannin, Dom Julien Puyade, and Dom Anselme Chibas-Lassalle— engaged in the study of Syriac liturgical music. They published *Mélodies liturgiques syriennes et chaldéennes* (Paris, 1925-1928), an extensive collection of Syriac chants sung at the monastery at Charfu in Lebanon along with a discussion on the melodies and their classification according to the system of the Syrian Octoechos. Josef Kuckertz, in "Die Melodietypen der westsyrischen liturgischen Gesänge" (*Kirchenmusicalishes Jahrbuch*, vol. 53, 1969), analysed the melody types of the West Syrian liturgical hymns to explain the principles of classification of melodies according to the eight "Tones" of the Syrian Octoechos.

Heinrich Husmann has made valuable contributions to Syriac music scholarship through his transcriptions of a large number of melodies from the repertoires of the Jacobite and Chaldean Churches. The work he edited, *Die Melodien der jacobitischen Kirche, i: Die Melodien des Wochenbreviers gesungen von Qurillos Jaqub Kas Görgös, Metropolit von Damaskus* (Vienna, 1969), contains transcriptions of the melodies of the Office of the Jacobite Church. His transcriptions of the melodies of a particular genre, known as *qale* ("melodies," sing. *qāla*),

are published in *Die Melodien der jacobitischen Kirche, ii: Die Qāle gaoānāe des Beit gazā* (Vienna, 1971). Both these publications are helpful to understand the system of the Syrian Octoechos. Husmann's transcriptions of the melodies of the Chaldean Breviary, as sung in the Near East and in Kerala, are published in *Die Melodien des Chaldäischen Breviers Commune nach den Traditionen Vorderasiens und der Malabarküste* (Rome, 1967).

A. Saldanha, a Jesuit priest, made the first attempt in India to transcribe the melodies of the solemn sung mass of the Syro-Malabar rite in Western staff notation. His transcriptions appear in the first part of *Suriyāni-malayāla keerthana mālika* (A garland of Syriac and Malayalam hymns; Calicut, 1937). The Syriac texts of the chants are transliterated in Malayalam. Seventeen years later, Fr. Mathew Vadakel edited *Kerala kālāya suriyāni reethile thirukkarma geethangal* (liturgical hymns of the Chaldeo-Syrian rite of Kerala; Alwaye, 1954) which contains an extensive collection of chants (in Western staff notation) for the solemn celebration of the mass and other liturgical and paraliturgical occasions such as the solemn Vespers, Novena to saints, and Benediction of the Blessed Sacrament. As in the previous book, the Syriac texts appear in Malayalam transliteration. In "Ritual and Music in South India: Syrian Christian Liturgical Music in Kerala" (*Asian Music*, vol. 11, 1979), Israel Ross made an analytical study of a few Syrian Christian chants (it is not clear from

which of the three traditions) and found resemblance between Syriac chants and Hebrew cantillation. According to Ross, "Syrian Christian chant in Kerala is sung in two modes: *kadmoyo*, equivalent to Arabic *bayat* (Gr. *Phrygian*; Ecc. *Dorian*) and *hamisoyo*, equivalent to Arabic *rast* (Gr. *Lydian*; Ecc. *Ionian*).” (This seems to me to be an overgeneralization).

Husmann's article, "Syriac Church Music," in *The New Grove Dictionary of Music and Musicians* (vol. 18, London, 1980), and Ulrike Nieten's article, "Syrische Kirchenmusik," in *Die Musik in Geschichte und Gegenwart* (vol. 9, Kassel, 1998) provide short historical backgrounds of the various Syrian Churches and their respective liturgies. Both authors discuss the musical forms and styles of these liturgies with special emphasis on the modal system, analogous to the Byzantine *Oktoechos*, that is in use in the Syrian Orthodox Church. This short survey of researches on chants

of the Chaldean and Syrian Orthodox Churches shows that the Syriac chant traditions of India have received comparatively much less attention.

## Conclusion

The richness and the diversity in the Syriac chant traditions in South India demand more scholarly attention than what they received in the past. A history of India's music may be incomplete without the history of Indian Christian music. A study of the historical processes involved in the retention of a musical tradition will be valuable to the understanding of the interaction between music and history. The timeliness of this project, too, adds to its relevance. There are people still alive who can sing the older version of the melodies with the original Syriac texts. Those informants are crucial witnesses to a musical tradition that is undergoing rapid transformation.

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# BOOK REVIEW

ANDREAS HENZ: *Feste und Feiern im Kirchenjahr nach dem Ritus der Syrisch-Orthodoxen Kirche von Antiochien (M'ad'dono)* [= Sophia: Quellen östlicher Theologie, 31], ISBN 3-7902-1455-8, Trier: Paulinus, 1998, 475 pages, ppb. DM 58.00.

After his *Die Heilige Messe nach dem Ritus der Syrisch-maronitischen Kirche* [= Sophia, 28] (see *The Harp* 8-9 [1995-96] 478-479), the director of the Scientific section of the German Liturgical Institute of Trier is presenting here a new publication worth to be taken notice of. The first 116 pages lead the student into the world of Syriac Christianity making him taste the riches possessed by those ancient Churches which are as old as Christianity itself. The book is rich in contents. In the first part, the development of the Churches of Syriac tradition is briefly described. Then the author presents his readers with the two liturgical books used for the celebration of the Holy Eucharist, i.e. for Qurbano, and, for particular occasions, the M'ad'dono (Book of Church Festivals). The contents of the latter is then described in detail. - Without diminishing the value of the publication, we should correct some inaccuracies in the first part. There are no Orthodox Syro-Malabarians (p.22); the Indian non-Catholics of Syro-oriental tradition belong to the Church of the East. They have been in communion with Mar Denha IV since November 1995 after having abandoned their ties with Mar Addai II (p.31). The number of Catholic Greek-Melkites is not 500.000 (p.29), but 1.188.050 of whom 570000 are living in the emigration under a hierarchy of their own (cf. *Annuario Pontificio 1998*). The number of Catholic Syrians mentioned on p.41 whose Patriarch is at present Mar Ignatius Moussa I [Daoud], elected in 1998 after the resignation of Mar Ignatius Antoon II Hayek, is about 130.000 (in the eparchy of Our Lady of the Deliverance, USA, 11.200). As regards the number of Syrian Orthodox, C Sélis, *Les Syriens orthodoxes et catholiques*, Turnhout 1988, p. 210 indicates 340.000 and, in addition, one million in India. This seems closer to reality than 2 and a half million faithful (p. 42). Further: The consecration of the Holy Mooron which does not take place every year, is, for the Syrian Orthodox, a prerogative of the Patriarch, not of the bishops (p. 75), as we see from the memorial inscription at St Mary's Church, Manarcadu, Kerala, reminding the consecration of 1982. The Malankara Syrian Catholic bishops who consecrate Holy Mooron, follow rather the Latin practice.

The second part contains the German translation of the texts of the Divine Liturgy (the *ordo communis* and the Anaphora of Saint James) and of the Church Festivals following strictly the Syrian Orthodox editions of the late Mar Athanasius Yeshue Samuel, Archbishop of USA and Canada.

In the appendix, the liturgical terms are explained and a bibliography (sources, general literature, special literature) is added. The book is a valuable addition to the series »Sophia« and merits our appreciation.

J. MADAЕY

# NEWS

## Pope John Paul II Visits Roumenia

His Holiness Pope John Paul II started on May 7, 1999 a three-day visit to Roumenia. The Holy Father landed at Bucharest where he was given a warm welcome by the Roumenian President and the Orthodox Patriarch. All the three persons jointly requested for the establishment of peace in Yugoslavia and Kosovo.

It is for the first time in history that a Pope visits a country where the majority of the faithful is Eastern Orthodox. It is believed that the visit would ease tension between the two Churches.

## Holy Father Receives the Armenian Patriarch in Vatican

Holy Father John Paul II extended a cordial welcome in the Vatican to His Holiness Karakin I, the Patriarch and Katholikos of the Armenian Church. An exhibition had been conducted in the Vatican to commemorate 1700th anniversary of the birth of the Armenian Church. The joint exhibition is a milestone in the way to ecumenism between the two Churches.

The Patriarch later died of a serious illness. His death is a great loss both to the Armenian Church and to Ecumenism

## New Nuncio Takes Charge in India

Archbishop Lolenzo has taken charge as the successor to Archbishop Dr Zur. The new Nuncio is an Italian who was elevated as Archbishop in 1992.

## Faculty for Oriental Canon Law at Dharmaram Bangalore, India

Vatican has erected a Faculty at Dharmaram Vidyakshetram, Bangalore, India, for the specialization in Oriental Canon Law. It is the first such Faculty in India and it will work in close collaboration with the Pontifical Oriental Institute of Rome.

The new Faculty was officially inaugurated by Abp. Mar Varkey Vithayathil, the Chancellor and the Ap. Administrator of the Syro-Malabar Major Archiepiscopal Church, His grace Abp. Pinto, the Pro-Vice Chancellor, very Rev. Fr Alex Ukken, the Vice Chancellor, Rev. Dr Paul Savio Puduserry, the Acting President and several distinguished guests were present at the function. Rev. Dr. Varghese Kolumthara CMI is the Director of the new Faculty.

## A New Diocese for the Syro-Malabar Church

The Diocese of Chanda has been divided and a new diocese, Adilabad has been established by the Holy See on July 16, 1999. The diocese of Chanda established as an exarchate in 1962 is one of the first exarchates outside Kerala and it is the first time that such a diocese is bifurcated. The new diocese is in the state of Andra Pradesh

Mar Joseph Kunnath CMI has been nominated as the first bishop. He is from the diocese of Thamarasserry. Born in 1939 and ordained in 1972 he was working in Manolamar in the new diocese, since last 16 years. His episcopal consecration will take place on 6th October 1999.

## Seventeenth Congress of Societas Liturgica

The Seventeenth Congress of Societas Liturgica was held at Kottayam in India from 19<sup>th</sup> till 24<sup>th</sup> August, 1999. 195 scholars from nineteen countries took part in it. The theme for study in it was liturgical theology. Societas Liturgica is an international association of scholars from various Christian Churches to study liturgy. Therefore it has an ecumenical relevance. The venue for the next Congress is Santa Clara in California, USA.

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